

By reason of strength — words to the elderly

by John Bosgra

Mr. Bosgra is an octogenarian who resides in High River, Alberta.

In the 19th Psalm, we read: "The days of our years are three score and ten, and by reason of strength, four score years." That also coincides with what I read recently in the Calgary (Alta.) Herald, namely, that the average man today reaches an age of 72, and the average woman about 77 years.

No doubt, it is a rich blessing to reach the age of 80 years, especially when one is physically and spiritually fit. But not very many partake in such a blessing if we count percentages. Besides, at that age, many are crippled or not sound in their minds.

When people came over to congratulate me when I celebrated my 80th birthday, the question I had to answer many times was: "At 80, do you feel really old now?" Well, as the saying goes: "You are as old as you feel." Therefore, I could answer that question in the negative. If you are healthy and well; if you can walk where you want to and perform every kind of work in and around the house, and when your memory is still fresh, there is small reason to feel old.

Nevertheless, at 80, you are old, and there are many things which remind you of that. First of all, even if you are generally in good health, you do not hear too well anymore; your eyes grow partly dim; your natural teeth are gone and your strength is less than 40 years ago.

Furthermore, former members of your family circle, old friends and acquaintances your own age, are gone. Finally, if you reach the age of 80 or over, your grandchildren and great grandchildren remind you that the days of our lives are far spent, and that, as older folks, we have to make room for the younger ones.

With old age there comes problems, too. The most radical change in life is the fact that one can't continue with his business, etc. For people who are in the labor force, they retire at age 65. Farmers and those who are self-employed can go on a bit longer, but as a rule each and every one comes to face the time of retirement.

No doubt, a lot of people look forward to the time when they can retire but then what? People who were in the labor force do not have responsibility concerning their previous jobs anymore, and people who left their farms or businesses behind feel a kind of emptiness. After a while of excitement, often they feel it is a big change in their lifestyle.

Boredom is often the result. Every once in a while there appear articles in our newspapers concerning difficulties of the aged, retired people, and how to cope with their problems. Boredom is a physical as well as a spiritual matter. It is easier to talk or to write about it than to find the right solution.

The solution is not simply to read about it. It may help but you have to overcome boredom yourself. Do it

yourself. Keep yourself busy. There are a lot of ways to do so. First, for people who are physically healthy: take as much exercise as possible. For example, if old age people live in town and they can walk to the store, then leave the car at home. The exercise will do you good and you will make good friends on the way. Second, work in your garden or in and around your house when you get the opportunity.

Third, keep company with friends and attend meetings of friendship clubs that will keep you from being bored and lonely. Fourth, practice manual labor. For men, even if they are partly handicapped, there are a lot of possibilities with painting, wood-carving, writing, and so on. For women there are a lot of possibilities with embroidery, crochet, knitting. I know some old ladies who are handicapped as far as walking is concerned but who keep themselves busy with handicrafts and never feel bored.

But as the saying goes: "One cannot teach an old dog new tricks." People should learn such crafts when they are still young. In other words, young people should prepare themselves for the time when they get old. When that is not done in schools, parents should teach their children at home. Remember, it will keep your offspring from boredom when they grow old. To practice such crafts, they can also be very productive for their homes and for various charities.

Old-fashioned

Another complaint we hear from the aged is that they feel outdated. You know, a lot of them were very active in church matters, in the forefront of society life, often in politics, music, choirs, etc. Even by reason of strength, one cannot expect people of 80 years or over to serve as elders in the church.

When married people grow old together and they are physically and spiritually both healthy so that they can spend the evening of their lives together, no doubt that is a rich blessing. Often that is not so and loneliness will be the result. But even then, circumstances differ. Evidence has shown that women can take it better than men. When men are left alone and they can afford housekeeping help, they don't feel their loss as badly. When children are involved and the parents always surrounded them with love, they can expect the same of the children, even if they are left alone. But you know, all those circumstances do not make up for the loss of a beloved marriage partner. Many of those who are left alone end up in a home for the aged. The outlook on life can then become aimless.

Is there a way to beat loneliness? Much of what has been said about boredom is true in this regard as well. Do it yourself and keep busy as much as possible.

Finally we have to pray for those who are old, even if we ourselves are 80 years old. We may pray that the Lord may be their refuge. When Queen Wilhelmina of the Netherlands was old and also a widow for many years, she wrote a book, "Lonely but not alone." As a Christian she felt the only comfort in life and death.

FOCUS

New Jesuit Head states priorities

OTTAWA (CCP) — Father William Ryan, new provincial superior of Canada's English-speaking Jesuits, doesn't believe for a moment that it is possible to create heaven on earth.

And yet, in his new post he intends to devote his energy and talent — and the talent and energy of the Society — to accomplishing as just and loving an earthly world as possible.

The 53-year-old native of Renfrew, Ont., in the Ottawa Valley, is bilingual, has lived and worked widely around the world, is an author, economist and social activist.

He knows Quebec and French-Canadians as few English-Canadians do — as a young man he lived and worked side by side with them in lumber camps and later he wrote his Harvard doctoral thesis on the Church's role in the economic development of French Canada.

The role of Jesuits in Canada will be centred on three areas, Father Ryan said on the first official day in his new job.

"I want to see the promotion of justice in the service of the faith — the two together — because it's not Christianity if you believe in a God separated from the people around you."

The second thing Father Ryan wants for Canadian Jesuits is "a special preference for the poor and weak — I want our ways of doing our jobs to be marked by this preference."

And the third — evangelization — is implied by the first two. Father Ryan said: "We have to teach this message of justice and love, and we have to join with the Jews, Muslims, Buddhists and Hindus in doing it. We have to reach out."

Centennial for Salvation Army

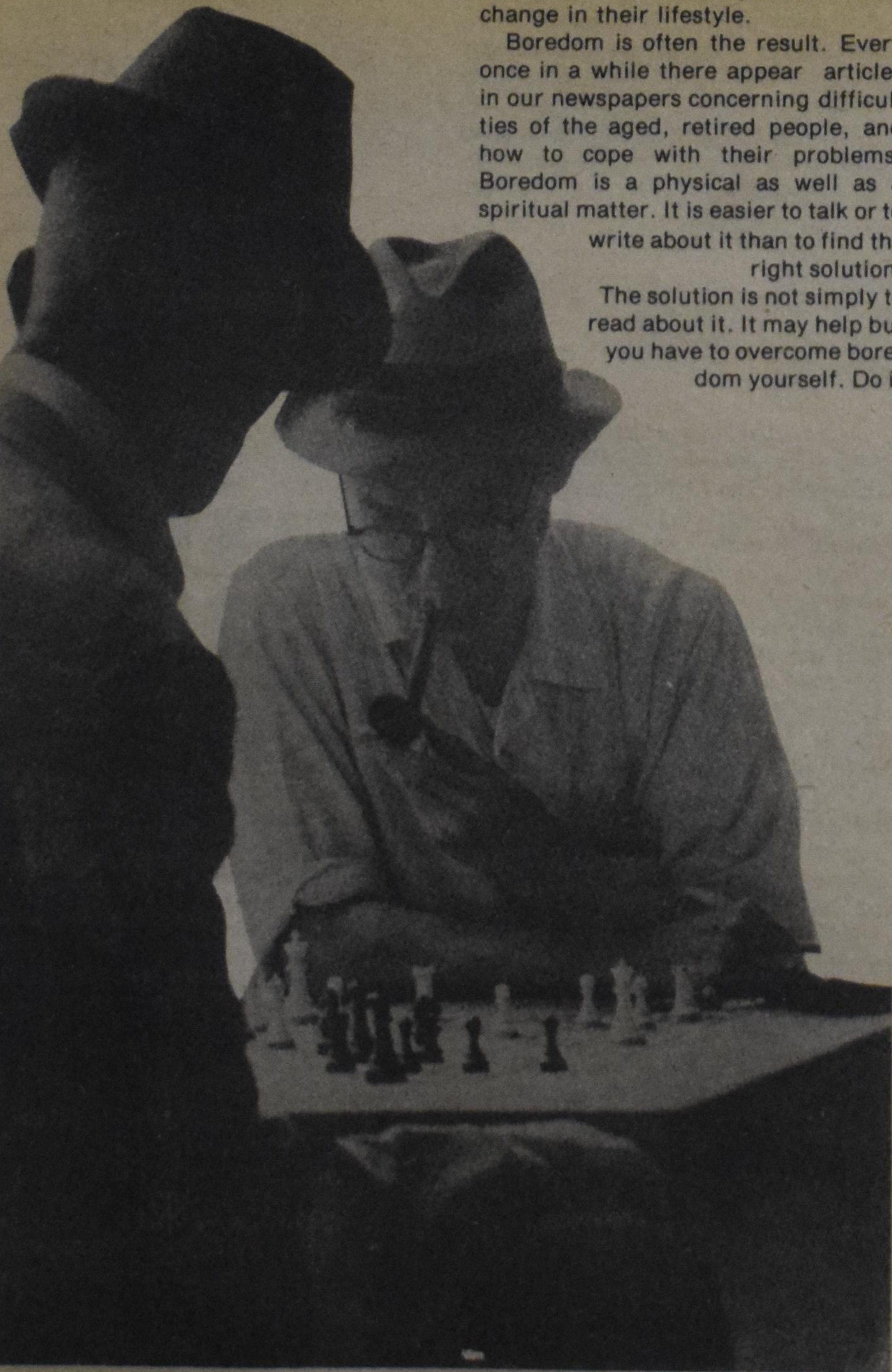
1978 marks the 100th year of the official name, Salvation Army, from the Christian Mission. It is also the centenary of the publication of the eleven Cardinal Doctrines as well as the anniversary of the first Salvation Army flag and the 100th anniversary of the commencement of Salvation Army brass bands.

One thousand Canadian Salvationists were expected to attend the International Congress in London, England.

Canada also has three "Celebration of Faith" Congresses for this year: in St. John's, Nfld. led by retired General and Mrs. Clarence Wiseman, the Eastern Canada and Bermuda Congress in Toronto, September 29th to October 2nd, and the Western Canada Congress October 6-8, both led by General and Mrs. Arnold Brown, on their first "official" visit to Canada since his election as General.

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Viewpoint

Train the congregation in evangelism

Right now, our churches are building stronger leaders — men and women with the ability to listen and talk and spread the Word. Congregational Evangelism Training (CET) sessions are being conducted throughout Canada and the United States.

The name says it all. The program is designed to train congregations in evangelism and therefore involves qualified trainers as well as members of various congregations.

Different areas of Canada and the United States are at different stages of development when it comes to CET. Some are still being introduced to it and others have used it as an effective tool for outreach as well as internal church-building.

The CET program is borrowed from Coral Ridge Presbyterian Church in Florida and is based on Rev. Kennedy's book, *Evangelism Explosion*.

The concept is based on the premise that there are many people within our churches who are "unemployed" when it comes to church work. They are not active in church activities. CET puts them to work.

Congregational Evangelism Training has been termed the most effective method of evangelism. For example, the Christian Reformed Church's board of home missions, which works across North America, has a paid staff of 225 persons. CET mobilizes individuals in individual churches.

To describe the training method or to delve into its contents would be difficult to do within this editorial space. The training includes a 12 week program consisting of one night, every other week, of instruction and one night, every other week, of community door-knocking. There are a number of variations to the program.

CET employs a biblical approach to evangelism: going out into the world. That does not only mean apostles and ministers, but also lay persons. As a

result it also has a reformed approach: the office of all believers.

Aside from the expected results of conversion and church membership, it has done a great deal to strengthen the membership of the church. Those who have taken the training program have become more caring about others and have discovered a new dimension to their lives. It arouses enthusiasm within the church and sparks a joy which seems to have been missing for so many years. CET may very well be the revival within the church of which Rev. Tangelder speaks below.

But be prepared for results. Expect to have "strangers" attend your worship services — men and women who speak without a Dutch accent. Expect numerical growth as well as spiritual growth.

The beautiful thing about this Congregational Evangelism Training program is that it can involve members of the church who are currently out of work in terms of church activity. It therefore broadens the core of strong members within the church.

CET is an answer to many prayers. The evangelism committee in your church was a pretty lonely group. We both know that. It was as though the congregation gave that committee the mandate to do the evangelism work on behalf of the entire congregation. That committee was supposed to do the door-knocking. They were supposed to not only organize a fair ministry but also to man the booth.

CET involves the congregation ... and that is where evangelism belongs. Spreading the word is the task of each member of the congregation. It most certainly should be done each day at work or at home. But CET allows it to happen in an organized, exciting manner involving a large segment of the congregation.

May we all grow by it.

Keith Knight

by Keith Knight

NewsViews

Kingdom-builders for themselves

Isn't it interesting how we seek comfort in honoring famous men or men who have made a mark in history? We can think of the recent elections for pope at the Vatican. You have undoubtedly heard enough about those papal ceremonies to last you for a while so we won't bore you with further comments.

It struck me again recently in the way the daily press glorified Garfield Weston after his death. You and I don't know him too well; we are only acquainted with what he owns. Garfield Weston died in a Toronto hospital at the ripe age of 80 years old.

When he was a youngster, Garfield Weston's father said that his son had no business sense. At his death, Garfield left a multi-billion dollar empire. He was the world's largest baker. He owned Weston Bakeries; Loblaw's Limited, the supermarket chain; E.B. Eddy Limited, the match and paper products firm; William Neilson Limited, chocolate and ice cream manufacturers, and dozens of others.

Mr. Weston inherited his father's bakery which had annual sales of \$25,000 and turned it into a conglomerate with annual sales as high as \$5 billion. And that is why Mr. Weston is loved and admired so dearly by the press and the North American public.

His success story is the envy of thousands of small businessmen the world over who continue to dream amid the realities of the free enterprise system.

Weston's empire-building successes remind me of that of my late employer, Lord Thomson of Fleet, who died two

years ago. Roy Thomson began as a copy-boy with a small paper in Central Ontario. He began to buy newspapers when he was 65 years old and within 20 years until his death, he came to own more than 100 newspapers across Canada and the United States, as well as the prestigious London (England) Times, an airline company, a chain of travel agencies, oil wells in the Arctic and a host of other interests.

For some unknown reason we have come to find security in the knowledge that people as ordinary as you and I can build for themselves an earthly kingdom beyond dreams.

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DATELINE: THE WORLD

by Rev. Johan D. Tangelder

Time for revival in the church

Since we have been in the Philippines, we have discovered that letter writing is not a forgotten art. Our daily trip to the post office is seldom in vain. We enjoy receiving letters.

Some time ago we received a letter from a pastor-friend. He wrote about his work. He was somewhat discouraged and told about his longing to see a revival in his congregation. I am sure that my friend is not the only pastor who longs for a revival.

Why a revival? Revivals presuppose that the church has fallen asleep and needs to be awakened. The churches have always known ups and downs in spirituality. Scholars have documented some of the great revivals in the history of the church. Dr. J. Edwin Orr for example, specializes in revival histories.

The Great Awakening, in the Thirteen Colonies in America during the early years of the 18th century, is usually said to have begun under the preaching of the Dutch Reformed pastor Theodorus Jacobus Frelinghuysen (1691-c. 1748). He proclaimed the necessity of the conviction of sin and repentance as preliminary to conversion, and as the only door to eternal life. His forceful and able preaching brought conviction to many.

In the 1970's and in the beginning of

the new century the revival fires were burning even brighter than in the first part of the 18th century during the Great Awakening. Timothy Dwight (1752-1817), a grandson of Jonathan Edwards and president of Yale University was greatly used by God. Under Dwight's leadership revival after revival swept the campus "and young men went from it to further revivals in various parts of the country."

Holland also witnessed revivals in the 19th century. They often started with "the people in the pew." The emphasis was on the Word of God and the historic Reformed confessions. Personal conversion was stressed. These Christians experienced the joy and love of Christ in their daily walk with God.

One of the great 19th century preachers, who longed and prayed for a revival, was Charles H. Spurgeon. Preaching from Habakkuk 3:2 and subsequently entitling his sermon, "A Message from God to His Church," he remarked that the prophet's prayer "is for a present and immediate revival of genuine religion," and he made Habakkuk's prayer his own. Some years afterwards he said, "The great necessity of the church is her being moved vigorously by the power of the Holy Spirit."

I recall reading a church sign that said, "Revival every evening at 8:00," Spurgeon didn't believe that a revival could be "worked up" or announced ahead of time. His belief was that ultimately revival was all of God's sovereignty and of His Holy Spirit. In a sermon on Isaiah 41:1, he said, "It is God the Omnipotent, who can make His Church mighty if He will, and that at once." Of the power of the Holy Spirit, he said, "What cannot the Spirit of God do? He sent tongues of fire at Pentecost ... and men of every nation heard the Gospel at once. He turned three thousand hearts by one sermon to know the crucified Saviour to be the Messiah. He sent the apostles like flames of fire through the whole earth, till every nation felt their power. He can do the like again. He can bring the Church out of darkness into noonday."

Does a revival lead to overcharged emotions? Of course we have heard of excesses. But excesses shouldn't make us overlook the benefits. The great Awakening in the Thirteen Colonies led to the initiation of Christian schools and colleges. And I think of the revivals that took place in Holland during the end of the last century. They led to the establishing of Christian organizations and furthered

the cause of Christian day schools.

We hear so much talk about "revival in our time". Many long for one. But we make a mistake if we look only at the extra-ordinary revival movements as norm, as if God can be found only then and there. God in Christ is present in the church, in the proclamation of His Word, the administration of the sacraments and in the covenant of grace from generation to generation. Sure, we may plead for a renewed outpouring of the Spirit, but you cannot force Him.

What would you do as a pastor, if in God's sovereign grace no revival visits your congregation? Just keep on going! Charles Spurgeon, who so earnestly desired a revival, didn't think a church should be inactive and just wait for "something to turn up." He said that "the church's task was to pray for a revival."

I join my pastor friend in praying for a revival. But, in the meantime, we are to continue with the regular "routine" work of the ministry.

"O Lord, refresh us by Thy grace,
Revive and quicken all our powers
As failing streams are made to flow,
Replenished by abundant
showers." (Hymn 268:3)

How to visit a hospital patient

by Russell J. Fornwalt

Mr. Fornwalt is a freelance writer from New York City.

If you were ever a hospital patient, you may have had mixed feelings about visitors. You welcomed them but were glad when they left. You appreciated their condolences and gifts, yet you resented their tiring you.

Here are a few suggestions which can help to make hospital visitation a more enjoyable and helpful experience for all.

First, make sure the patient is allowed to have visitors. He may not even want them for a few days. Unless you are the next of kin, there is no reason for you to visit John Doe or Jane Roe immediately after an operation.

Abide by the hospital's schedule of visiting hours. Clergymen, close relatives and sometimes lawyers may see patients at any time. But even they use the utmost discretion.

Never just barge in on a patient. The nurse may be bathing him, the doctor may be changing dressings or administering medication, or the patient may be eating or sleeping.

Make your visit short. Limit it to four or five minutes, and under certain conditions, maybe even not that long. You owe this courtesy to the patient, to other patients and visitors, and to the hospital staff.

Never monopolize the entire visiting period. You will only bore the patient, perhaps even weaken him, and wear out your welcome. You need not feel guilty about a short visit, particularly if the patient is seriously ill.

If the patient insists you stay, find an excuse for leaving, or just sit down by the bed. Do as little talking as possible. Never say, "Now Helen, I want you to tell me all about your terrible accident and your dreadful operation."

Silent communication during a hospital visit is often the most desirable and the most therapeutic. By your very presence you can communicate your loving concern, care, comfort and compassion. You do not need to express your best wishes in ten thousand words. You may only sound insincere, if you do.

Keep your limited conversation on the cheerful side. Do not remind the patient about high hospital costs or that four out of ten die of cancer or some other ailment. Make no audible comments about the patient's loss of weight, poor appetite, pale face, uncombed hair or heavy growth of beard. Such things are humiliating enough to the patient without your emphasizing them.

The patient's medical chart at the foot of the bed is really none of your concern. It is placed there for the guidance of doctors, nurses, orderlies and other hospital staff members.

Also, avoid physical contacts with the patient, such as excessive kissing, hugging, backslapping and handshaking. If the patient offers his hand, grasp it lightly or just hold it for a moment. Avoid the kind of handshaking and hearty greeting routines that prevail at a men's club luncheon.

Should an entire club, class or congregation visit the patient en masse? Definitely not. Intentionally or not, groups tend to get loud or out of hand. They may disturb or

excite the patient they are visiting or others in the ward.

If a member of your group is in the hospital, choose a representative to pay an "official visit." Some organizations have a "Sick Committee," members of which take turns in visiting the homebound or hospital patients. Each member of the Ladies' Aid Society or the youth group might want to send a "get well" card.

What about flowers, boxes of candy or nuts, ice cream and baskets of fruit? All of these are fine, if the patient is permitted to have them and really wants them. Some patients, however, are put on highly restricted diets. In such cases a five-pound box of sweets or a seven-layer cake could be most inappropriate.

If you or your group must give a gift, why not give something useful, needed and practical. A pair of bedroom slippers, pajamas or writing paper and postage stamps usually are much appreciated.

Almost any patient will welcome a small, inexpensive transistor radio with a private earphone. Religious pamphlets and church papers can be left with the patient to be read at his leisure.

Hymns, scriptures, and sermonettes in the wards (or even in private rooms) have tremendous healing power. I once belonged to a group that conducted "church" services in hospitals.

However, such a project demands careful planning, coordination and supervision. It also requires the consent and cooperation of the hospital authorities. On the basis of experience, it seems best to conduct religious services in the hospital's chapel, if it has one. Then, the ambulatory patients who desire to do so

may attend.

Bedridden patients should not be made a "captive" audience for any speaker, no matter how well-intentioned he might be. If a patient or member of his family requests religious instruction of a certain rite or ceremony, a qualified clergyman can be called for the individual's needs.

As a lay visitor, however, you can offer a short audible prayer before you leave. Or, you and the patient can bow your heads in silence for a moment. If it is appropriate and practical, hold the patient's hand lightly during the prayer. This is always a most comforting and reassuring gesture.

There is no doubt about the value of hospital visits. They do contribute to the health,

healing and happiness of the patient. They bolster his morale and help him overcome feelings of depression, loneliness, insecurity and unworthiness. It has been said that a lack of visitors may retard a patient's recovery.

Keep in mind, then, that your visit has great therapeutic value for the patient. It spurs his will to get well quickly.

But do not overdo the visiting and the chit-chat. Do not use a visit to relieve your own guilt feelings or satisfy some morbid curiosity.

If you are thoughtful and discreet about it, your hospital visit can be "spiritual" medicine for the patient. As practicing Christians, we know the value of this kind of therapy.

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and they say no more.

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for they are dedicated followers, believers,
empty-longing to be filled, enlightened.
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to the graven image with the magic universal eye.

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It is there, illuminating the room
with it's supernatural glow.
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unaware of each other's presence;
or glowing sockets, for
they are dedicated followers, believers.
They are at home with their god.

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Church Page

Partir c'est mourir un peu....

Jaap and Rie Geuzebroek left Niagara Falls and went to Port Perry. The parsonage is empty now and the bare, drapless windows look like hollow eyes in a gloomy face: uninviting, depressing. Only a huge pile of garbage at the back of the house is proof that just until shortly ago the manse was occupied.

I know this doesn't sound very official when your minister leaves the congregation to take up a new charge somewhere else. But how can you write in an official way about a minister who plays soccer with the young people, hands out candies to toddlers, carries babies on his arm, barbeques with the Young Couples, plays Sinterklaas for the Ladies' Society, has snow fights with his catechism pupils and goes along with the Youth of Yesterday when they have a picnic or another get-together? How can you be official about a minister's wife who makes the parsonage not just a home for her family but perhaps even more a haven of rest and pleasure for whoever likes to drop in for a cup of coffee? Who loves to go along shopping if someone asks her because her company is so much

appreciated; who faithfully decorated the "window" behind the pulpit every new week with flowers, a beautiful vase or whatever? Who loves to sing and who always was a support for the choir?

Now they have left. We never expected that; neither did they. When they came to the Falls a little more than four years ago, it was love at first sight for both parties. We loved them and they loved us. With them was Rie's aged father, Mr. Luitingh, who made his home with them. We all were allowed to call him Opa, which was an honour. He was an extremely kind, wise and dignified, warm-hearted person, who loved music and poetry. He also was the best and most precise administrator which our church ever had. Not only Rie and Jaap missed him tremendously when the Lord called him home less than two years ago, but we all did.

Jaap bought a house in the Falls and felt very proud. When in a couple of years his official task as minister of our congregation would come to an end, he and Rie would still remain with us. Of

course. They belonged to us. We did not talk about this. There was no need for. We just knew.

But we were wrong. De mens wikt, maar God beschikt. Then, a few weeks ago on a Sunday afternoon came a phone call from Port Perry. They wanted our minister to serve them in their new congregation. We were stunned at first, then almost annoyed. What business did Port Perry have to call our minister? The nerve! Of course they were not going we thought; but yet at the same time we knew that they would. Jaap had to go. It was not Port Perry that called him in the first place, but it was God who opened a door for him to serve a smaller congregation, which his medical doctor had advised him this past summer. We all understood this; we all accepted this. We did not flood the parsonage with pleading phone calls, pointing out our need for him and his wife and asking them to stay. No, we did not want to make the decision harder for them. We loved them too much for that. And so he accepted.

Friday night, the 13th of October, we had a few hours of fellowship in the church in which all the societies, clubs and Sunday school children participated; some speeches, some skits, a lot of singing, presenting of presents (among others: a beautiful teak coffee table and floor lamp) and afterwards coffee with cake. Several people from outside the

congregation were present as well. It was a beautiful night.

And then the following Sunday afternoon, Jaap had his farewell service. What can I write about that? It was such a moving, unique service that only the ones who were there know what I mean. Everybody who could come, came and even one who really could not come, was there: Jaap's great, aged and sick friend, Mrs. Nellie Adriano, who has been in the hospital for more than a half year. Because of her presence, the Lord's supper which was celebrated during the morning service, was now again celebrated; it was not planned, yet many others came to the Table who had not been able to do so in the morning. It was just beautiful.

After the service, first one of our elders, Mr. Klaas Terpstra addressed the minister and his wife and after that our oldest congregation member, Mr. John DeGroot climbed the pulpit and spoke words of appreciation and thanks to them. While we all sang "Blessed Be the Tie that Binds," and later "God Will Bless You Till We Meet Again," Jaap and Rie, having come down from the platform, gave the congregation the opportunity to say goodbye. And so pew after pew filed by; forceful handshakes, kisses, hugs from young and old: "Thank you, God bless you," "We will never forget you," "We'll stay in touch."

It was the end of the ministry of our "Rev.", as his dear little friend Debbie Jansen calls him, in Niagara Falls. We all felt sad and our hearts were heavy. Partir c'est mourir a peu, Jaap had said from the pulpit that day and you don't need a credit in French to know its meaning. Yet at the same time we are grateful and happy, too. Grateful for four beautiful years with Jaap and Rie in the parsonage, where a person could always come with problems or happy news; and thankful that Jaap's new ministry in Port Perry will be less demanding, so that he can take it a bit easier, have some time for his hobbies; plants, aquarium and fishing, which may be beneficial to his health. God is good and we trust that He will give us another minister in His time and we know that He will make it well with us here in Niagara Falls, too.

Port Perrians: We wish you God's blessing upon the ministry of your new Pastor, in your newly established congregation. From time to time you may see some of the Niagara Falls members come over to worship with you, for we will miss Jaap and Rie very much. Partir c'est mourir a peu. Be good to both of them, love them, respect them, support them and pray for them as we have done and still do. For if you don't, we will call them right back to the Falls!

I.P.

PASTORAL PONDERING

A matter of consideration for a downtown church

The future of Second Church is a much discussed topic. There are those who are pessimistic and there are those who are optimistic. Some see a short future, while others view a long-term task. After an almost seven-year stay I would like to give you my perspective — or is it a dream?

The future of this congregation is directly related, under God's providing care and grace, to whether we are willing and able to assume the task of a downtown church. We need to develop an urban ministry, expressing our concern for, and the gospel's answer to the needs and sins of the downtown people. In the years to come Second Church needs to see itself as the central presence of the Christian Reformed people.

You ask why not First Church, since that church is much older and was here first? The answer is that the location of Second Church is much more viable for a downtown church. This property is within view of the new police station and the new jail. We are at the edge of the commercial urban development. If we should ever sell this property we should have our heads examined!

I believe that within eight years First and Second Churches ought to form one congregation, name it Bethel or Immanuel Church. This congregation should keep this present church as its worshipping centre. Already now, I believe, both churches ought to consider buying up the three houses on this block as they become available, along with the old building at the other end of the block. Our deacons and those of First Church should be giving some leadership in this by suggesting a "Christian Ministry Centre" in the first house bought. They would put a qualified couple in this house, and make it the focal point of a downtown Christian diaconal ministry — not a social service, in competition with Welfare.

When in due time the entire block is ours — this will greatly increase the value of the present property! — it may be possible to consider building a high rise building on it. Can you envision a 20-story building (just to pick a number) with the name "Bethel Tower"? I can see several floors of commercial activity, several floors for students of The King's College, several floors reserved for Christian Senior Citizens, and of course adequate space for worship, a "church" — all of this being the downtown presence of the Christian Reformed Churches in Edmonton. For this sort of building the government would likely provide a large part of the money.

Will it become a reality? I don't know — we sure need God's guidance and enabling Spirit. It's sure easier to sit back, complain, and do nothing — don't you think? To ensure anything like this kind of a future requires dedicated people — people with a vision! Will you pray that God will give us His vision? Lack of vision has cost many churches the loss of a lot of opportunities and money!

Rev. Richard Stienstra
Second Chr. Ref. Church
Edmonton, Alta.

Indian ministry begins in Regina

The Christian Reformed Churches have begun their second ministry among Canada's first people. Mark the date of Sunday, September 17, 1978: That's the time when Rev. Harry Kuperus was sent on his mission as pastor and director of the new Indian Family Center in Regina, Saskatchewan.

The Regina Church had adopted Harry and Janet Kuperus and their children into their happy family some weeks before. After he had accepted the call and moved his family from Atlantic to Prairie, the new pastor began to make many acquaintances among native church workers and social service agency staff. He received initial impressions on Indian needs and services already provided. He soon found that our task among some 30,000 Indian people can be distinctive, Reformed, and that his beginning was very urgent and very welcome.

The service of installation was a joyful occasion for all who packed the Regina church that morning. Pastor Peter Plug was in charge. After the service of reconciliation marked every penitent participant as a sinner saved by grace through faith, they caught afresh the thrill of hearing a minister answer the call to ministry with the words "I do so believe and promise, God helping me." The installation was led by the chairman of the National Committee for Ministry among Indian and Metis in Canada. As the new executive secretary, he also represented the Council of Christian Reformed Churches in Canada. An Indian Christian from the community, Grace Adams, sang a plaintive cry in Cree that God might redeem His land and His people.

The new missionary accepted the charge of the churches with eagerness. Elder G. Bosma of

Kildonan Church in Winnipeg, treasurer of Council's Indian Ministry Committee, gave to Rev. and Mrs. Kuperus a solemn pledge on behalf of the churches. He said that we would pray for and support this ministry, listen to the voice of Canada's native people, as it comes to him, believe the promise of Christ for this work, and seek His Kingdom first. Then we prayed the prayer of Francis of Assisi, "Make Me a Channel of Your Peace".

Rev. Hendrik DeBruyn, pastor of the Indian congregation in Winnipeg, preached a stirring sermon about Zophar's words to Job (in chapter II). Zophar underscores the opinion that God exacts of Job less than his guilt deserves (verse 6). Too long Indian people have been made to feel the same verdict "guilty", rubbed in by conscience, people and preachers. For a people who have lost so much, and "found" condemna-

tion, how altogether liberating the Good News, that our Redeemer lives! How new the world of Jesus' domain, where those made righteous by the grace of God are called to live by faith in the Righteous Branch! Rev. DeBruyn urged that through suffering God calls the oppressed to new vision, "if it so be that you have suffered with Him, it is that you may also be glorified in Him!"

The new missionary pastor concluded the happy and earnest service by laying God's blessing on all present there. The reception following the service provided the opportunity for additional personal beginnings.

We have not forgotten our beginnings, are grateful that we may spread the News and share the Joy!

Arie G. Van Eek
Executive secretary
Council of Chr. Ref.
Churches in Canada

Church News

pastor-elect of Cambridge Christian Reformed Church, and admitted him to the ministry of the Word and Sacraments in the Christian Reformed Church. May God give him many years of fruitful service.

B. Bernard Bakker,
Stated Clerk

Called

-to Toronto (Second), Ont., Rev. W. Renkema of Aylmer, Ont.

Accepted

-to Sarnia (Second), Ont., Rev. Fred Bakker of Whitby, Ont.

Candidate examined

Classis Huron, on Sept. 20, 1978, examined Candidate Harry Bout,

We consider the **Church Page** of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. Part of the page, Pastoral Pondering, and Press Parade are articles culled from a number of church bulletins to share with you the activities, interests and concerns of other congregations. All church bulletins may be sent to: Rev. J. Van Harmelen, 41 Skyway Estates, Palmetto, FL 33561

Calvin professor named to Order of Orange Nassau

How does a professor run a one-man department and manage to offer enough courses for today's Calvin student to earn a legitimate and substantial major in Dutch?

For a complete answer, ask Walter Lagerwey, who was honored recently by Queen Juliana of the Netherlands. Her majesty appointed Lagerwey to the Order of Orange Nassau in a ceremony at Calvin presided over by the consul general of the Netherlands at Chicago, Simon C. Van Nispen.

Lagerwey received the honor in recognition of 25 years of teaching Dutch at the college. He holds the Queen Juliana Chair of Language and Culture of the Netherlands. The chair was named during a state visit to Calvin by Juliana in 1952.

Only one other Calvin official has ever been appointed to the Order of Orange Nassau. William Spoelhof, then a young professor just starting his work in the history department, was given a military version of the honor in 1946 to recognize his Second World War work on behalf of the Netherlands in the U.S. Office of Strategic Services. Spoelhof is now president emeritus of

the college.

In his tribute to Dr. Lagerwey, Wallace Bratt, chairman of the department of Germanic languages, pointed to the up and down history of teaching Dutch at Calvin. Actually, "down and up" is the more accurate phrase because when Lagerwey started teaching, the outlook for Dutch studies was discouraging.

Referring to his predecessor, Lagerwey said when Professor H.J. Van Andel came to Calvin College in 1915, most students still came from Dutch homes and knew some Dutch. "There were Dutch and English essays, and even jokes in the Dutch language!"

But by the time Van Andel retired in 1952, Dutch had become a foreign language for most Calvin students.

Despite this gloomy background, Lagerwey not only taught vigorously but also found the time to write numerous articles and a popular textbook, *Speak Dutch*, which has found wide acceptance.

Dutch studies did not die out at Calvin. As the years passed, Calvin students began to show more interest in Dutch culture. "Particularly splendid enrollment during the past two years," Bratt said, "bodes well for the future of

Dutch studies at Calvin and attests to strong student confidence in the calibre of the program the department has to offer."

The current college catalog lists 11 Dutch courses, including elementary and intermediate Dutch and two courses in "Readings in Dutch Church History." The church history courses reflect Lagerwey's desire to expose students to the roots of the Reformed faith in the Netherlands.

After accepting the honor at the ceremony, Lagerwey, the catch in his voice conveying deep feeling, concluded in these words:

"Finally, I thank God for a community of Dutch Reformed Christians, immigrants from the Netherlands for the most part, as were my parents, from whom I obtained religious training and a Christian education, most of it paid for by the religious community.

"That education at home, in school and in church provided a solid foundation for the home of my life, one with large windows which afforded a perspective on the world in which the child could grow into the adult, with loyalties to, and appreciation for both the new world in which I was

born and the old from which my parents and ancestors had come.

"The Dutch Reformed community provided me with the foundation for a gradually deepening understanding and

appreciation for my Reformed heritage not only, but also for the ethnic and religious variety and unity which is mankind, created by God to enjoy him forever. I thank you."

Canadian tours planned by Calvin Centre professors

by Tom Ozinga

Mr. Ozinga is director of college relations.

Several January programs in Christian Reformed areas of Canada on "Christian Stewardship and Natural Resources" are planned by Calvin College professors who took part in last year's newly-formed Calvin Centre for Christian Scholarship.

Peter De Vos, Eugene Dykema, and Vernon Ehlers — philosopher, economist, and physicist — are planning three or four day reporting tours designed for church and school groups.

After many years of prayer and planning, the Centre was authorized by Calvin's Board of Trustees. The Calvin Centre enables Reformed scholars to work together intensively in

areas where Christian approaches are lacking, insufficient, or outdated.

The professors have made frequent appearances before church groups in the Grand Rapids area and have been well received. They are eager to branch out, and Calvin's three-and-a-half week interim term in January is a good opportunity. Information on time and place will be announced later.

They plan to make trips into Ontario as well as into the Edmonton and Vancouver areas, plus the New Jersey area of the United States.

Started as a faith venture, the Centre thus far has been funded entirely by the college. It is hoped that special gifts from individuals, foundations, and other sources can be found to assist the activities of the Calvin Centre.

World Missions Update

Anglicans, Catholics get together

MONTREAL (CCP) — Two significant meetings between Anglican and Roman Catholic bishops took place here recently. At the end of the second consultation — both of which were conducted in private — bishops said they had come to understand the problems and concerns of each group more fully.

They decided to establish immediately a joint committee on marriage which will consider the problems that mixed marriages present to both churches. In addition, they made plans to permit nine bishops from each church to meet again next year to continue dialogue on unity and to discuss mutual concerns.

The first meeting held was between Anglican bishops in Quebec and the bishops' representative of the Quebec Assembly of Bishops at the residence of Roman Catholic Archbishop Paul Gregoire.

Co-chairman Archbishop Ted Scott, primate of the Anglican Church of Canada, and Roman Catholic Maurice Cardinal Roy conducted the meeting in English and French. They said it provided an opportunity for discussion

among church leaders who, in some cases, had not met previously.

The meeting revealed the deep complexities of the Quebec scene, according to one observer. The presence of two Anglicans, Archbishop James Watton of Moosonee and Archdeacon J.C.M. Clarke of The Arctic brought attention to the role of the Cree and the Inuit in the province.

At the second meeting, 11 bishops met at the Centre d'Oecumenisme in Montreal. This was the third meeting of bishops since 1975 and was arranged by the Anglican-Roman Catholic dialogue committee.

Canon Eugene Fairwather, a Canadian representative on the international Anglican-Roman Catholic dialogue commission, told the bishops that the committee is now reviewing the responses which have been made by member churches to the three published joint statements on the eucharist, ministry and authority.

The commission is also discussing the four outstanding issues which were identified in the last part of the authority statement, he said. Among these is the issue of papal infallibility.

The music on our minds

by Chris Kasteel

The notes repeat in your ears over and over as you wander through your local shopping centre. You can't turn it off. You can only leave the centre to escape the bland background music that marketing specialists say relaxes you. When you're relaxed you buy more. We could call it a "lullaby of inflation".

Canned (or programmed music) is everywhere. And because it's everywhere we often don't even hear it. Accustomed to the steady unrelenting sound, we can often ignore or blot out this preprogrammed material. Of course I'm not saying anything about teen boutiques and shoe stores.

Unless you boycott stores that feature canned music, it's inevitable that our musical senses become calloused and dull. When do we listen to music? When do you sit quietly, slip a set of earphones over your ears and allow yourself to be moved by a symphony? For most of us those occasions are all too rare.

Music is a predictable, taken-for-granted background as we shop, party, read, eat, drive and paint the fence. Music appreciation, it's said, takes training. The average guy just doesn't know enough about music to really get into

it. It's a familiar line, maybe even an excuse.

As Calvinists, brought up with Sundays of Psalter Hymnals and choir concerts, we often think we're musical people. But those moments of singing together are only brief flashes in our total musical experience. What part does music play in the rest of our lives? Like it or not, the music in our ears as we shop at Safeway affects us. The music that rides in your car, as you fight your way home from work, shapes your attitude.

When we sit down with Mozart or Abba on our stereos, we've made a decision about the importance of music at that particular time.

The whole point of asking about the place of music in our lives is not to make everybody feel guilty about using music for background. But music, to be fully appreciated, must be at the foreground — at least some of the time. Some of those times will be in church, but many of those times won't be.

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FOCUS

Credit union for social outreach

TORONTO (CCP) — Everything's coming up roses for an unusual group of people who believe not only in saving money, but in lending it for socially useful purposes through the Bread and Roses Credit Union Ltd.

Membership jumped from 45 to 81 members, and assets increased from \$20,000 to \$84,000 following the June "Withdrawal Day" campaign sponsored by the Toronto Committee for the Liberation of South Africa which protested Canadian bank loans to the South African government.

Bread and Roses supported the campaign. It also extended its office hours on that day to people looking for other investment methods. The result? Organizations such as the Canadian Urban Training Project, the Canadian Information Sharing Service and a number of individuals withdrew their funds from banks and turned to the credit union.

Incorporated in February, Bread and Roses is described in a brochure as "a financial co-operative of people working for social change." A number of events led up to its inception.

"About two-years ago, people from churches and church-based organizations came together to talk about alternate means of investment," says Rev. Donald Brown, the credit union's board of directors chairman.

"They were looking for a financial vehicle that could respond to churches and other organizations who might want a more direct say in where their money was invested, and particularly in support of social change."

A further group of people were looking for alternatives, he said, because they were "in almost complete disagreement with the investment policy of banks." As well, Mr. Brown (who is consultant in urban social ministries for the Anglican Church of Canada) spent his sabbatical last year exploring ways of creating other investment outlets that would respond to similar needs.

"I investigated a number of possibilities in the United States and Canada, and the most likely one seemed to be a credit union where people could control their own money and how it was invested," he says.

The credit union's whimsical name has some historical significance. During the great 1912 textile workers strike in Lawrence, Mass., the slogan "Bread and Roses" inspired a poem by James Oppenheim that ends with: "...a sharing of life's glory; bread and roses, bread and roses."

Members have the option of depositing funds in a "Bread Account" which pays a fixed rate of interest on the minimum monthly balance compounded semi-annually — as of July, the interest was seven percent — or they may deposit into the "Roses Account" which pays no interest. Interest earned on funds in this account helps to reduce interest charged on loans to members engaged collectively in non-profit, co-operative, production or service work.

"The Roses account attracts funds mainly on an ideological basis," Mr. Brown explains. "Our major objective is to provide socially useful enterprises with low interest loans. If people are disposed to that purpose their willingness to place money on deposit at no interest is a demonstration of that commitment."

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The other day there was a steam locomotive on display locally. I can also remember the days when threshing machines were run by means of steam engine. The men in charge of the engine would watch the gauges carefully and when the fire was too hot and the steam pressure built up too high, he would let off some of the steam. He could do this by blowing the whistle or just opening a valve that made a loud, penetrating sound.

Just like the threshing machine, each of us builds up a lot of pressure at times. Each of us must make use of the safety valve to let off steam. This can also become a rather noisy affair at times when people begin to let off steam, particularly when two or three do it at the same time.

In family living there are several ways of getting rid of the pressures that build up. Some husbands come home from work irritable and tense; things went poorly at work and tensions have built up. But then instead of letting off steam in a mature way, the husband brings these tensions home with him. Oh, he doesn't talk about the real cause of his tension. He just grumbles that the children are too noisy, the food isn't to his liking, the house isn't as clean as it ought to be, etc. Children often let off steam. A girl of ten finds that her best boyfriend walked another girl home and carried her books. So, she comes home steaming and angry. A boy had a hard time at school and his team lost a baseball game. Instead of talking about these frustrations, children take out their feelings on mother or the rest of the family or possibly even the dog. This tends to transfer the external tension into the family where it really doesn't belong. Housewives will have a

Letting off steam

angry about?" A person can take a great deal from the people with whom he works. He may be criticized and he accepts it gracefully. He deals with other people and he can be a "hail-fellow-well-met," but when he is home he is so easily angered and so easily irritated. Worry about finances or unpaid bills can mean that couples are going to be at each other's throats. Some people become very irritable when they don't feel well or when somebody else doesn't feel well. Others get triggered off by a flat tire or heavy traffic or a near accident. This means that they flare up much too easily because these are all little things.

Basically, letting off steam in an unhealthy way is childish behavior. It reveals that we don't feel good about ourselves or we may live with too high an expectation of ourselves and having set such high goals and high expectations that we can't reach, we get to be pretty irritable. Usually a person who is irritable doesn't feel good about himself. To conquer these kinds of feelings we ought to sit down and ask whether we are really justified in making our attacks on someone else when basically the problem is within ourselves.

It's often been said that home is the place where we love the people the most and we often treat them the worst. I think that's true. You find husbands and wives who love each other, but they don't treat each other too well. Parents love their children but they often can't take too much from them if they are too noisy. Immediately they flare up. They wouldn't do that with someone else's children, but with their own children they do.

You can see this quite often when you see children enter the teenage years. A quiet and gentle conversation is hardly possible. A man was saying that he had tried to talk with his boy about his behavior; he didn't like the way his son was treating his mother. So, he was going to sit down and talk with him. "Well," he said, "by the time I got him to turn his stereo down we had both gotten so angry at each other that there was no room left for a nice quiet conversation and it ended up in a shouting session and me telling him, now you treat your mother better or else, whatever that 'or else' would mean."

There are healthy ways of letting off steam. A man I know raises roses and is very proud of his roses. When he comes home from the office the first place he goes is to his rose garden. His wife complains: "He seems to think more about his roses than he does about me." If she had any real sense of maturity, she would meet him when he comes home and join him in his rose garden and help him pull out a few weeds. That can be one way of relieving a lot of this pressure and tension.

I read the other day about those people who go jogging. This helps physically and there are a lot of us who ought to be jogging in order to get rid of some of the excess pounds. The man wrote that the real value in jogging is the emotional outlet that it gives. It helps people to feel physically better but they also get an emotional release. Physical exercise can release tension. Possibly the most common and the most sensible way of resolving this "letting off steam" is to talk about the thing that really bothers us.

I used to know a man who loved the "Amos and Andy" radio program. He found it a real help just because it was something different and he laughed about it and found it very funny and it was something that gave him a release. Whatever it is that you find that helps you relieve tension, it's good to use it, but find a way that is healthy. Solomon, who I think knew pretty much about this problem says, "He who is slow to anger is better than the mighty. He that rules his spirit is better than he that conquers a city."

THOUGHT FOR THE WEEK

It's important to keep things in their proper balance. There are big things in life and there are little things in life. We must not make mountains out of molehills. We should do what the Psalmist does, that we lift our eyes to the mountains, for with our eyes upon the everlasting mountain tops, we've lost sight of the little details in the wider, greater expanse of the mountain vision of life. You and I need that too.

rough day too; the sink is plugged and water ran over the floor or the washing machine didn't function. She had an unwelcome visitor who occupied too much of her time and then she, too, lets off steam. The evening meal becomes a place where every family spills out their tensions and lets off steam.

All these examples indicate a childish behavior, a poor way to get rid of tension. I'm sure that we all recognize this type of situation. Many people have never developed a healthy and constructive way of getting rid of pressure. I counseled a couple for awhile who always had a lot of difficulty on weekends. They usually got along pretty well during the week. They didn't spend that much time with each other, but during the weekend they would spend a lot of time together. The children were home from school and they all got into each other's way. As a result, they always had serious arguments on the weekends. They got to the point where they dreaded these weekends because of the fights they had within the home.

There are a few things I'd like to suggest as ways of letting off steam in a more healthy way. Pressure usually is a form of anger or hostility. When we are angry or hostile, it's a good thing to ask, "Just why am I so angry or what am I really

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Pensions from overseas

by Harry Houtman

There seems to be a widespread misunderstanding about pensions from governments or businesses outside of Canada. Frequently people will say that they have a pension from Great Britain, or France, or Italy or Holland, but they are not reporting it to the Canadian Income Tax Department.

In this article I would like to explore and explain several of the misconceptions. One common idea is that if the pension money doesn't come to Canada, it doesn't have to be reported. Another is, that as long as it is in the bank in Holland (or some other country), and earns interest there, that interest doesn't have to be reported either. Both of these ideas are wrong.

Some persons living in Canada have their pension cheques from the Dutch government deposited in a Dutch bank account. They pay their trips to Holland from that money. Sometimes they will even use it to buy tickets for friends who also live in Canada, and then receive a refund from their friends in Canadian dollars. Sometimes they will give money to a needy relative in Holland, or even to a charity. Or, some people just let their bank account in Holland grow and grow, thinking to leave it to their children.

In themselves, all of the above activities are perfectly legal, if you have reported the amount received, as income to the Canadian tax department. It doesn't make a bit of difference if the money goes to a Dutch bank, Swiss bank, or Canadian bank. It also does not make a bit of difference if it earns interest in guilders, francs or dollars. Both the pension and the interest earned must be reported each year in Canada.

Some people think that being Dutch citizens, or living in Florida for 5 months per year makes a difference. It doesn't. Anyone living in Canada as a resident must each year report his or her worldwide income, regardless of whether it is received in cash or goods, received in Canada or outside of Canada, or spent in Canada or outside Canada.

Not reporting your overseas pension can have two consequences. You can be charged with tax evasion. The result will be that you pay the tax, interest on the tax, and a stiff fine on top of it. (If you don't pay, you go to jail). The second possibility is that in some cases you might be charged with fraud. For example, if you have been receiving some supplement to your Old Age Security, and have not reported overseas income, you have obtained certain benefits illegally, and you can be charged with fraud. Neither of these possibilities is very pleasant.

We have not only the matter of a crime under discussion, but also such things as your personal spiritual welfare, your mental health, your relationship to others. If you have not been reporting some income out of ignorance, there is no better time than right now to change. The tax department tends to be lenient with those persons who voluntarily declare their mistakes and non-compliance.

If you wish to discuss your case confidentially, please telephone or write CSS. We will be happy to discuss a solution to your problem with you.



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Next week: Tax court cases

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Camp Shalom hosts retreat on health

What does the Bible have to say about blood transfusions, immunization, and health laws? What about liberalism in the church and faith healing? These and other topics will be discussed during a day-long retreat at Camp Shalom in Cambridge, Ont. on Saturday, November 18.

Dr. Nelles Silverthorne is associated with Sick Children's Hospital in Toronto and will be guest speaker on the theme: "A Christian doctor

speaks on spiritual health and welfare." Dr. Silverthorne is a physician and research scientist.

The fall retreat is for adults aged 18 to 80 and will be held at Camp Shalom, located off Regional Road 75 on North Dumfries Road 4 near Cambridge. The Camp is operated by the Reformed Church in America, under supervision of Rev. John Drost, camp director.

The retreat will be held from 10 a.m. to 4:30 p.m. and participants are requested to bring their own lunches. Refreshments will be provided. Group Seven, a musical group from the First Reformed Church of Hamilton, will be singing and leading in praise and song.

The event is sponsored by the Young Women's Circle of the First Reformed Church of Hamilton.

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Gewetensvorming

Er is natuurlijk verschil tussen goed en kwaad. Adam wist het wel. Goed is, niet eten van de boom der kennis van goed en kwaad, en kwaad is, er wel van eten. Toen hij echter gegeten had sprak zijn geweten. En het sprak goed, het veroordeelde hem in zijn eten van de verboden vrucht. En hij raakte in paniek. Hij vluchtte met zijn vrouw, want hij kon zo God niet meer onder ogen komen. Later bleek, dat zijn kinderen ook een geweten hadden. En verder, dat iedereen een geweten heeft. En toch.... alle gewetens zijn niet gelijk. Soms zijn ze zelfs tegenstrijdig. Dat komt omdat er gewetensvorming kan plaats hebben.

Zoals God Adam en Eva geleerd had wat goed en kwaad was, zo moeten ouders en andere opvoeders de kinderen ook leren wat goed en kwaad is. Als het een kind altijd wordt voorgehouden dat het verkeerd is om een bepaalde daad te verrichten, dan zal het geweten van dat kind gaan spreken als het die bepaalde verkeerde daad inderdaad verricht.

Omdat ieder kind met een geweten geboren wordt, en het geweten kan worden opgevoed, behoeft er nog niet uit te volgen dat dit opgevoede geweten, dat zeer sterk reageren kan, gelijk heeft. Als men een kind zou vertellen gedurende zijn opvoeding dat het verkeerd is om appels te eten, dan zal het geweten van zo'n kind duidelijk veroordelend spreken als het inderdaad toch een appel eet. Het geweten van dat kind is immers in die richting gevormd.

Daarom zal de vorming van het geweten moeten geschieden overeenkomstig een normenstelsel dat in harmonie is met de Schrift. Dan alleen krijgt men een geweten dat zuiver reageert bij een overtreding van de norm. Nu weet ieder wel uit eigen levenservaring dat zijn geweten sprak bij de overtreding van normen die ons uit traditie werden opgelegd, doch die later niet in volkomen overeenstemming met het Woord van God werden geacht.

Het is dus wel geraten om bij de opvoeding van de kinderen zo dicht mogelijk bij de Schrift te blijven, dan zullen ze ook een gewetensvorming ontvangen die hun helpt om te leven naar de normen van Gods Woord.

VanderZweep, een beroemd opvoedkundige te Amsterdam, wees er eens op dat er verschillende middelen gebruikt moeten worden om de gewetens van onze kinderen te vormen. Hij wijst dan op gewenning. De kinderen moeten er aan wennen dat de zondag Gods dag is en dat we in heiliging van de zondag een speciale levensstijl vertonen. Onze kinderen moeten er aan wennen om vriendelijk te spreken en te denken over anderen. Ook zal het voorbeeld van de ouders geweldig inwerken op het geweten. Kinderen bootsen ons na. Dat gaat te gemakkelijker daar ze door erfelijkheid ook onze aanleg hebben. Zo worden wij hun tot norm.

Ook beloning en straf in de opvoeding zijn belangrijk voor de gewetensvorming. Beide kunnen gegeven worden door een blik, een woord, en een daad. Opvoeders moeten zuinig zijn met beloning of straf in het vooruitzicht te stellen.

Ook speelt de vergeving van zonden een grote rol in de gewetensvorming. U kunt alleen de zonden aan een kind vergeven als er zondebesef is. Het aanvaarden van vergeving kan alleen bij erkenning van schuld. Iedere straf van kinderen moet via het gewekte schuldbesef eindigen in de vergeving.

Het onderwijs dat aan de kinderen gegeven wordt door kerk, school en huis is ook van groot belang. Kinderen horen graag levendige beschrijvingen, met beoordeling van de daden van hun held. In de voorpuberteit zijn ze zeer gevoelig voor de behandeling van de wet der tien geboden. Uitstekende leerstof voor de hoogste klassen van onze christelijke scholen en onze Calvinist Cadets en Calvinettes clubs!

Gehoorzaamheid aan het gezag is ook een middel voor gewetensvorming. Een kind moet niet iets doen omdat u het zegt. Of laten, omdat u het verbiedt. Bij het opgroeien moet het leren dat u goedkeurt of verbiedt omdat de Heer het doet. Zie het "ten derde" in het doopsformulier. Zo leert een kind zich ook goed te gedragen, als het niet meer onder uw ogen is.

Ook de omgang is van groot belang. Er is psychische infectie die veel effectiever werkt dan de lichamelijke met allerlei bacteriën. Laten we letten op de omgang van onze kinderen. Denk ook aan hun lectuur, wat ze zien voor de t.v. enz. De t.v. en de bioscoop worden de 'school der misdaad' genoemd. Daar worden allerlei misdaden met succes bekroond en dus goedgekeurd.

Nu het mogelijk is het geweten, dat door God geschapen werd, te vormen, zullen we ook alles moeten doen om het zo goed mogelijk te vormen.

J. Van Harmelen

Radikaal Christendom

door Dr. J.S. Hielema

Iemand zei eens tegen me: "U bent veel te radikaal". Die opmerking werd toen gemaakt in een ongunstige betekenis. Dat woord "radikaal" houdt me nogal eens vaak bezig. Volgens het woordenboek betekent radikaal "naar de wortel van de zaak gaan". Een radikaal iemand is een persoon die iets "fundamenteel" wil aanpakken. Denk aan een tandarts die met een kies bezig is en die ontdekt dat de oorzaak van de pijn "bij de wortel" te zoeken is. Zijn behandeling zal daar dan ook moeten beginnen.

We hebben radikale christenen nodig ook in onze tijd. De grootste zwakte van veel dat zich vandaag als christendom presenteert is, dat het niet radikaal genoeg is. Veel te veel kerken en christenen zijn te gauw tevreden met oppervlakkige uiteenzettingen en smakeloze algemeenheden. We zijn bang geworden om door de zaak heen te snijden en naar de wortel der dingen te gaan.

Onze tijd schreeuwt naar een frisse ontplooiing van een radikaal christendom. Het echte geloof wordt veel te veel gesmoord door 't compromis en door onbenullige berichten. We weten dat het christendom zoals de Bijbel dat voorstaat

een zaak van leven en dood is (Eph. 2:5). Dat houdt in dat het christendom in de frontlinie moet staan, in de aanval moet zijn. Is dat het geval? Zijn wij als christenen daar waar de belangrijke beslissingen van het leven in deze wereld gemaakt worden? Of zijn we maatschappelijk, cultureel enz. van geen betekenis? Zijn we er, volgens de godloze wereld om ons heen, "ook nog"?

P.T. Barnum, de grote circus-artiest uit de vorige eeuw, verdedigde de demonstratie van zijn fop-vertoningen en opmerkingen met de woorden: "de mensen willen voor de gek gehouden worden". M.a.w. men gelooft liever in illusie dan waarheid. Een oud duits spreekwoord luidt: "de wereld wil bedrogen worden" (die Welt wil betrogen sein). Inderdaad, dat is erg vreemd met de mens: hij is steeds maar weer geneigd de leugen aan te nemen en de waarheid te verwerpen. Vraag een dokter hier maar eens over. Er zijn heel wat "pijnen" en "moeilijkheden" die in wezen enkel verbeelding zijn. En dat kan nogal lastig zijn om zulke "patienten" daarvan te overtuigen.

Voor zo'n moeilijkheid stond Paulus. We horen hem zeggen: "Ben ik nu opeens jullie vijand, omdat ik je de

waarheid zeg?" De apostel was erg radikaal in zijn schrijven aan de Galaten. We horen hem opmerken: "O, onverstandige Galaten" (hfdst. 3:1). 't Engels gebruikt hier het woord: "stupid" (d.i. dom, dwaas). En Paulus gaat verder: "wie heeft U betoverd?" Paulus spreekt zijn verbazing er over uit dat ze zich door anderen zo gauw hebben laten beïnvloeden om een ander evangelie aan te nemen, dat geen evangelie is (hfdst 1:6). Paulus doelt hier op de valse leer van de Judenten die verkondigen dat het christelijk geloof niet voldoende was. Er moest iets bij: dat "iets", dat "plus", waren "de werken der wet".

Op een erg radikale wijze keert Paulus zich tegen deze valse leer. Dat wordt wellicht het scherpst uitgedrukt door een woord dat hij gebruikt in Philippenzen 3:8, 't woord: "vuilnis". Alles, zo lezen we hier (en dat geldt ook van deze valse leer), dat niet uit Christus is, is "vuilnis". Is nu alles wat ik jullie geleerd heb, zo vraagt de apostel, allemaal voor niets geweest? "En ben ik nu opeens jullie vijand, omdat ik jullie de waarheid zeg?"

Paulus had het uit eigen ervaring geleerd dat iemand de waarheid vertellen kon

Vervolg op pagina 11

PERSOVERZICHT

by Carl D. Tuyt

- Canada, het land van stakingen van zee tot zee. Het was een kritieke en politiek gevaarlijke week in ons land. Een week waarin het wettelijk gezag werd uitgedaagd. De regering, niet al te stevig in haar schoenen na de districtsverkiezingen, hield voet bij stuk en het verzet zwichtte. De stakende postarbeiders gingen met lome handen en voeten weer aan het werk. De post is het zorgkind in de Canadese samenleving. De portefeuille in het kabinet is geen pretje. Niemand schijnt het lang te willen houden. Het wordt toch tijd dat de zaken daar eens geregeld worden.

- De eerste voordelen van de verminderde dollarwaarde werden zichtbaar in cijfers van toegenomen export. Prijzen van ingevoerde producten, waaronder helaas onze verse groente van de winter zullen wel stijgen.

- In Amerika kondigde President Carter een nieuw anti-inflatie programma aan. De wereld-reactie was prompt: de Amerikaanse dollar ging nog verder naar beneden en bereikte zelfs tegenover de Japanse geldeenheid een record laag niveau.

- In Alaska zit de regering met toegenomen inkomsten van aanwezige bronnen van energie. De regering van die staat is op een nogal aardige oplossing van dat probleem gekomen. Er is een voorstel om iedere burger van die staat een bedrag van \$390.00 toe te sturen.

- Vredesonderhandelingen zijn aan de gang in bijna ieder belangrijk centrum van de wereld. Na zes jaar onderhandelen over ontwapening is er overeenkomst tussen Amerika en Rusland. Roep geen hoera, de overeenkomst is aangaande het punt dat de besprekingen door moeten gaan. In een optimistische bui zegden beide partijen toe om te streven naar een datum voor Kerstmis voor het sluiten van een verdrag.

- De onderhandelingen tussen Egypte en Israël verlopen met de stroefheid van een auto die in geen jaren is doorgesmeerd. Het laatste beletsel in vooruitgang is Israëls plan om nederzettingen ten westen van de Jordaan uit te breiden. De Palestijnse Bevrijdingsorganisatie beroerde het troebele water nog verder met de mededeling dat de organisatie zich met alle mogelijke middelen tegen de overeenkomst zal verzetten.

- Dergelijke bloeddorstige uitspraken kwamen ook van het Front van Patriotten in Rhodesie waar de guerilla's beloofden de strijd tot het bittere einde te zullen voortzetten.

- De blokkade van Beiroet door Syrische troepen is na 22 dagen beëindigd. De burgers van de stad konden voorzien worden van hoognodige medicijnen en voedsel.

10 91281 Carl D. Tuyt

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de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen ©

door Gé Verhoog

34

Ouwe Teuntje heeft het verhaal weer opgevat tegen de klant: "De zee, daar moet je niet mee spotten, de zee, nee Anna, me kind, dat is anijdsdrop en kost twee centen, ja, die zuurstok is een cent... Nou er was ereis een zeeman en die was voor niks bang, komt in een storm, blijft lachen en nou zwerft hij voor altijd op een spookschip rond op zee en als het stormt ken't gebeure dattie zomaar verschijnt en wie dat schip dan aanschouwt, moet sterve." Ze huivert zelf van haar verhaal.

Anna houdt eindelijk de toch gekozen kleurstok in de kleine handjes, ziet met grote ogen naar Ouwe Teuntje. Wat vertelt Teuntje? Een schip? Nee, een spookschip? In haar hoofdje speelt het verhaal van vader over een schip dat vandaag door het kanaal zal varen, het moet geprobeert worden - is dit een spookschip? Ze legt de kostbare cent op de toonbank en rent met de zuurstok in de hand naar buiten, richting kanaal.

Er staan veel mensen aan de kant; met haar scherpe oogjes ontdekt ze al spoedig Frits van de meester met de meester zelf en de juffrouw. De meester heeft Heinemieke op de arm en de juffrouw houdt Frits stevig vast, want die wil alle kanten op.

"Is dat onze Anna?" lacht juffrouw Vermeulen naar haar, "mag je hier ook zijn?"

"Komt het spookschip nu?" ontwijkt Anna netelige vragen.

De meester ziet naar het kind in haar wit neteldoeks jurkje. "Ben je alleen?" vraagt hij, "blijf maar bij ons, anders raak je zoek in deze drukte."

Ze staan in het ruige gras op de oneffen grond; de geur van groen en struikgewas vermengt zich met de zilte zeelucht die naar hen overwaait. Dit is de Breesaap altijd geweest: geuren van bloemen, gras en zee -

"Komt het spookschip gauw?" herhaalt Anna, die het toch wel wat griezelig gaat vinden.

"Spookschip?" vraagt de meester, "ik denk niet dat er spoken bestaan dus spookschepen ook niet."

"Ouwe Teuntje zegt het," betoogt Anna, "ik kreeg een cent van de vrouw van de 'Zwarte Os', omdat ik een boodschap voor haar deed en die mocht ik versnoepen..." Ze aarzelt even. Haar moeder heeft niet graag dat ze zoiets doet, maar ja, de vrouw van de "Zwarte Os" zei: "Hier heb je een cent, die mag je versnoepen." Wat doe je dan?

"Er komt een ramtorenschip," vertelt de meester haar. "Weet je wat dat is? Een schip met torens die kunnen draaien en elk schip heeft twee kanonnen. Dat schip is vanmorgen weggevaren uit Amsterdam en zal hier straks voorbij varen."

Anna knikt vol ontzag, maar de juffrouw merkt op: "Zou het lukken? Het kanaal is nog niet klaar en dan al met zon'n schip er door heen varen?"

Men waagt inderdaad veel: het kostbare schip mag niet geramd worden door een bochtige vaargeul, daarom heeft men een mal vervaardigd, die aan een schip bevestigd en zo de vaargeul verkend alvorens met een echt schip te gaan varen. Dit bleek erg nuttig, want de mal stootte herhaalde malen; de zandzuigers hebben aan de bodem van het kanaal een onregelmatige diepte gegeven, wat natuurlijk moeilijk anders kon, maar deze mal heeft het ramtorenschip voor veel schade bewaard.

"We moeten het beschouwen als een proefvaart," zegt de meester, "er zal wel meer doorgaan voor het kanaal geopend wordt."

Ineens is daar het schip om de bocht; een paar vlaggen wapperen in de

heldere augustuszon. Statig vaart het door de geopende bruggen aan de kijkers voorbij en iedereen ondergaat het onbeschrijflijke, machtige gevoel, dat daar vlak voor hen een schip voorbijgaat alsof het door de duinen van de Breesaap glijdt. Het is net alsof men nu pas het kanaal ziet.

Als het schip voorbij gevaren is brengen de meester en zijn vrouw de kleine Anna naar haar huis terug, waar haar blinde moeder, die ondanks haar blindheid een spontane gastvrouw is, hen voor een kopje thee noodt.

Anna neemt Frits en de kleine Heinemieke mee naar de oude zolder van hun huis, waar het heerlijk spelen is. Ze laat hen door het zolderraam de boerderij aan de overkant zien, waar de boer woont en waar ze soms een emmertje biest krijgen, en waar de boerin vaak pannekoeken bakt - ze klakt met haar tong.

In de ruime kamer komt het gesprek vanzelf op het kanaal en dit eerste grote schip; de toekomst van het gehucht en de zee plus de school zijn het vervolg.

"We staan beslist voor grote gebeurtenissen," vindt mevrouw Kaulbach, "wie zal dit ontkennen? Overal is technisch inzicht tot uiting gekomen en het is toch verbluffend wat men tegenwoordig kan en doet - mijn man vertelde mij onlangs dat men in Amsterdam een lijn heeft geopend voor een paardetram; het lijkt interessant hiermee een rit te maken door de stad."

"Het is een belevenis," herinnert de meester zich. "Ik maakte eens een rit in de eerste lijn Parkstraat, den Haag naar Badhuis Scheveningen; de lijn is twee jaar geleden opgeheven. Het rijtuig was van mahoniehout en van binnen met fluweel bekleed en er was plaats voor twee-en-twintig passagiers. Stel u voor! Daarbij was het de trots van de fabrikant dat men in zijn tram met de hoed op recht op kon staan."

"Rendeerde de lijn niet?" vraagt mevrouw Kaulbach.

"De bouw faalde; de assen schenen te dicht bij elkaar gesteld met het gevolg dat om de haverklap de wielen uit de rails waggelden. Er was altijd een hoefsmid mee, gewapend met koevoeten om de wagen weer op dreef te helpen. Er gold dan ook een voorschrift: in de bochten stapvoets rijden." De meester schiet in de lach. "Het was werkelijk wel amusant; als er teveel passagiers op het achterbalcon stonden, wipte de wagen achterover, en was alles weer uit de rails, wat de schooljongens natuurlijk doorkregen."

"Mist u Amsterdam dan niet?" vraagt mevrouw Kaulbach aan de juffrouw.

"O neen! Ik houd van buiten wonen en het is hier prachtig -"

Mevrouw Kaulbach lacht even. "Wat de natuur betreft, wilt u zeggen."

Juffrouw Vermeulen haast zich te antwoorden: "Ik wil geen kwade woorden zeggen van de bewoners, al is het verre van gemakkelijk met hen om te gaan, maar het zwaarste werk kan tegelijkertijd erg boeiend zijn."

Mevrouw Kaulbach denkt even na, dan zegt ze: "Mijn man zegt hetzelfde; een mens is op aarde om geluk te verspreiden en het te bezitten, men vindt het in de arbeid of in de muziek of in de kinderen - niemand kan geluk verspreiden als men 't zelf niet bezit."

Als altijd is er een ongedwongen gesprek; de familie Vermeulen is dankbaar dat er een stevige vriendschapsband bestaat.

Op de terugweg zegt juffrouw Vermeulen: "Ik geloof beslist dat mevrouw Kaulbach gelijk heeft, geluk is overal te vinden en wij zijn gelukkig met elkaar,

onze kinderen, ons werk -"

De meester is het met haar eens; geluk verlicht de zorgen, al zijn die zorgen onmenselijk zwaar. De school financieren is een blijvende zorg. Het plan een landelijke collecte te houden, wil hij uitvoeren en zelf op reis gaan naar grote instellingen en kerken en welgestelde particulieren. Hij wil zijn school met de zorgen bekendheid geven en wie kan dit beter dan hij? In de kranten wordt reeds geschreven over zijn school, over de nood, de Heide, maar telkens bekruipt hem het gevoel: jullie schrijven maar het is nog duizend keer erger -

Ik heb een gouden horloges, peinst hij, een herinnering aan het eindexamen dat ik aflegde; ik kan het te gelde maken.

Deze maand augustus wijst naar de uiteindelijke verwezenlijking van de grootse plannen: de eerste steen zal gelegd worden voor een permanente bewoning aan zee. De meester vindt dit zo'n interessante gebeurtenis, zo historisch, dat hij naar de sluis wandelt met Frits aan de hand; zijn vrouw blijft liever thuis, aangezien zij dit najaar de komst van een nieuwe wereldburger verwacht.

"Ik ben misschien geïnspireerd op jouw omstandigheden," zegt hij wat plagerig, "maar ik blijf er bij dat al die eerste steenleggingen en het beginnen van werkelijke huizenbouw de geboorte van een stad zal zijn."

"Je denkt dat er voortgebouwd zal worden?"

"Ik kan het niet anders zien. De ontzaglijke mogelijkheden vermenigvuldigen zich, hoe meer het kanaal vordert. Wie heeft dit kunnen voorzien - we zien het leven zich hier ontwikkelen en dat moeten we volgen."

Ze legt haar naaiwerk neer. "Denk je dat ons werk voltooid is als het kanaal geopend wordt?"

De meester staat bruusk op om door de kleine ramen naar buiten te kijken - hoe vaak heeft hij dit gedaan. De Heide, troosteloos oord en de hardste akker; acht jaar tobben en zwoegen en zorgen, acht jaar meer teleurstelling dan vooruitgang...

"Mietje, m'n wijfje - ik vind het niet verantwoord jou hier langer te doen blijven dan strikt noodzakelijk is," zegt hij langzaam, "we hebben hier gepioneerd, we vervulden een opdracht, een taak, maar als alles gereed is en men hier gaat denken aan een geordende maatschappij, een burger bestaan, dan is de linie overwonnen en kunnen anderen ons werk overnemen. Wij zullen dan een rustiger en onbezorgd leven gaan leiden, wij en onze kinderen."

Ze ziet hem aan, een lach om haar mond. "Pieter! Dat meen je niet. Het werk overdragen aan anderen? Ja, we hebben hier veel beleefd en dit zal nog niet over zijn vermoed ik, maar weggaan? Waarom? Om mij? Om de kinderen?" Ze schudt het hoofd. "We zijn hier geplaatst en kunnen deze post niet zomaar verlaten om een rustiger leven te zoeken. Teleurstellingen zullen blijven, maar als wij ons leven hier besteedden voor één gezin, voor één mens - dan hebben wij hier niet vergeefs gewerkt."

Hij keert zich naar haar, wat begrijpen zij elkaar goed. "Mietje, samen kunnen wij veel en God zal ons helpen."

Ze lacht hem toe; hoe vaak hebben zij dit tegen elkaar gezegd en hoe waar is het.

Ik zal doorgaan, denkt de meester, zo lang het kan, maar er zijn ook aan mijn kunnen grenzen.

"We wachten af," zegt hij stil, "ik heb het, vergeleken bij mijn voorgangers lang uitgehouden; zij bleven slechts een

maand of tien. Zoetjes aan is het voor mij ook genoeg, nee, niet direct, maar het einde komt toch enigszins in zicht - ik - ik kan het soms niet aan, dit vele werk, de zorgen -"

"Zojuist hebben we weer gezegd, dat we samen veel kunnen en God zal ons helpen," herinnert ze lachend. Wat kent ze haar Pieter - strijdend en zoekend als in een branding om dan weer de kalme zee te vinden in zijn gedachten en stil voort te gaan.

Zou hij naar een andere werkkring verlangen, denkt ze; inderdaad heeft ieder mens een grens van zijn kunnen en dit leven knoeit aan een mens. Als hij beslist weg wil wanneer het kanaal klaar is, en men misschien hier gaat bouwen, wie weet, bouwt men dan eindelijk eens een school, dan zal ze met hem mee gaan, dat is vast. Ze ziet naar hem, de zorgimpuls in zijn nog jong gezicht, het nu reeds grijzende haar...

"Mij is niets menselijks vreems," zegt hij stil voor zich heen, "Ik ben maar een doodgewoon mensenkind, Mietje."

Ze knikt instemmend. "Je hebt gelijk, we zijn niets meer dan dat." Dan ziet ze hem ongewoon fier aan. "Maar er is verschil: jij hebt hier een taak die je kunt volbrengen, anders was jij ook met tien maanden verdwenen; dag in dag uit geeft God kracht, denk eens aan alle uitreddingen, aan alle werkelijke wonderen die hier gebeurd zijn! Wat willen we nog meer? Is dit uit Gods hand leven niet eindeloos mooier dan een gerust en stil leven in de zogenaamde geordende burger-maatschappij?"

"Dit is een redevoering," zegt de meester luchtig, maar ze kent hem; hij vecht met zichzelf.

"Zo is het," zegt ze droog, "was nodig."

"Zal ik dan maar blijven?" Het is als stelt hij de vraag aan zichzelf; ze ziet hem in spanning aan, even beeft het te naaien goed in haar smalle handen.

"Laat hij het zien," bidt ze stil in haar hart, "laat hem zien dat hij het kan - met Uw hulp -"

Plots staat hij weer naast haar, hij trekt haar naar zich toe. "Samen," zegt hij, "je hebt gelijk, Mietje - je hebt gelijk. Ik mag, ik wil deze post niet verlaten, maar soms wordt het me te machtig en dan zeg ik domme dingen, dan vergeet ik dat we een machtige Helper in de hemel hebben -"

Op 11 oktober wordt een dochttertje geboren: Margaretha. Frits vindt het geweldig, maar nog geweldig vindt hij het feit, dat een maand later weer enige schepen het kanaal proberen en proefvaren en de meester kan het druk hebben en geen tijd hebben, maar Frits troont hem mee, want dit moet gezien worden.

"Die scheepjes betekenen niet zoveel, m'n jongen," lacht de meester, "later dan kunnen we mooie schepen zien. Ik beloof je dat we dan altijd gaan kijken."

Het baggerwerk is zover gevorderd dat schepen met een diepgang van vijf en een halve meter er door kunnen varen.

In december wordt de Nederlandse vlag naast de Engelse vlag gehesen op het zuidelijk havenhoofd: de pier is gereed. Het is feest onder de arbeiders en het hogere personeel; in de kantoren wordt eveneens de triomf gevierd door ingenieurs en directeurs met hun staf.

Het is een ongelooflijke overwinning op de zee, met peilloze moeiten bevochten.

"Het moet klaarkomen," zeggen de ingenieurs en opzichters, "volgend jaar herfst is de streefdatum, het moet kunnen; allen de schouders onder het werk en het komt klaar."

Radicaal Christendom

Vervolg van pagina 9

inhouden vijanden te maken. Zo ging het met Jezus zelf. De mensen hebben Hem gehaat, omdat Hij de waarheid vertelde. Ze namen stenen om Hem te doden; ja, ze hebben Hem erom gekruisigd (vgl. John. 8:46). De waarheid is een radikale zaak. 't Is altijd een kwestie van leven of dood.

We moeten ons radikaal met de kerk bezighouden. Wat stelt de kerk voor in onze tijd?

Heel wat (jonge) mensen en ook een aantal (jonge) theologen geloven nauwelijks meer in de kerk. "Gaat het christendom eraan?" is de titel van een hoofdstuk in een boek door H.M. Kuitert "Zonder geloof vaart niemand wel."

Hoewel het hier de plaats niet is om dit boek te bespreken komt deze vraag wel op bij het lezen van dit boek: waar gaat het uiteindelijk nu om in het christelijk geloof — om de mens of om God? Bestaat de kerk er om de wereld of om God? Er is grote verwarring op dit punt.

Een Amerikaanse theoloog is van mening, dat we ons maar een poos stil moeten houden over God. De kerk heeft veel te lang over God gepraat, zo vertelt hij ons, en heeft ondertussen de wereld links laten liggen.

Wat is het gevolg van zo'n opvatting? Zo valt men van het ene uiterste in het andere. 't Is verkeerd om over God te spreken en je hand niet willen uitsteken naar je naaste. 't Is even verkeerd om je naaste lief te hebben buiten God om.

Wat is de oplossing dan? Dit: om vanuit je geloof in Jezus Christus alles te willen inzetten voor 't behoud van de zondaar (de wereld om je heen). En dat op een radikale wijze. En wanneer ik dit nu zo schrijf, huiver ik. Want dat houdt wat in om christelijk radikaal te zijn in deze tijd!

Denk alleen maar eens aan de "economische" consequenties die hiermee verbonden zijn. Eigenlijk voel je je wat hypocritisch om te beweren dat je radikaal christelijk moet leven. Is dat echt mogelijk? Zitten we economisch niet zo vast in een bepaald "stelsel" dat we er toch niet meer uit kunnen komen? Tenzij dan door een soort "revolutie".

Daar wordt in onze tijd ook heel wat propaganda voor gemaakt. Men spreekt dan soms over een soort "Marxistisch christendom". Een christendom, zo zegt men dan, dat praktisch uitgevoerd moet worden via de beginselen van Karl Marx. Moeten we deze weg op? Moet de kerk een funktie worden van een Marxistische maatschappij? Hier helpen geen vage antwoorden. Onze positie moet zijn: de enige manier om radikaal christelijk te leven is een radikale navolging van Christus. En dat niet via Marx!

Wat houdt dat in, daar

hadden we het over, voor het kerklidmaatschap in deze tijd? Het eerste antwoord hierop is dit: luisteren willen naar het Hoofd van de kerk: Jezus Christus. Hoe was Zijn "levensstijl"? Iemand zei dit ervan: "Het is alles zo simpel aan deze Heiland, gehoorzaam worden tot de dood des kruises. Het is zo verschrikkelijk eenvoudig, het vele herleid tot het ene - het recht van God. Hij spreekt en handelt en worstelt niet naar "eigen belang" maar uit dit ene: Ik ben gekomen om Uw wil te doen o God! Daarom zal Hij Zijn leven geven voor de schapen. Simpel, eenvoudig, doorzichtig. Op "die" manier moeten

wij nu ook leven als leden van Zijn kerk.

Hoe is ons leven vaak? In tegenstelling met Christus' leven is onze levensstijl meestal gecompliceerd, onberekenbaar, je weet niet, hoe vele christenen morgen zijn, of overmorgen. In plaats van de levensstijl die God ons vraagt na te leven (Philip.2:5) zien we ook in de christelijke gemeenschap de vaak handig opgetrokken levensstijlen-van-de-dag overeenkomstig de elke dag weer wisselende belangen onder de mensen; vaak zijn we niet eenvoudig, niet doorzichtig, niet oprecht. Stijloze mensen zijn we ook dikwijls in de kerk. Dat kan anders, want

Christus geeft krachten, dat moet anders, want Christus heeft rechten.

We hebben een extra dosis christelijke radikaliteit nodig in onze christelijke politieke overtuiging. We schijnen het maar niet te begrijpen als christenen, in wat voor situatie we terecht zijn gekomen. 't Hele leven om ons heen is aangetast geworden door de geest van de boze machten waarover de apostel schrijft in Efeze 6.

Op een verschrikkelijk radikale wijze zoekt de zondige wereld voor een uitweg en een verlossing van de machten die het leven vernielen. Men wil hervorming voor de mis-

vorming, reformatie van deformatie, bevrijding van de verslaafdheid waaronder men gebukt gaat. Kan de zondaar dit? Is Karl Marx er in geslaagd? Adolf Hitler? Mao Tse-Tung? Wat kan een zondaar doen met al de machten van de boze tegenover zich? En wat hebben wij voorzichtigte, aarzelende christenen met die machten in de politiek etc. gedaan? Deden we wat Christus deed toe Hij zei: "Ga achter mij, Satan?"

Laten we het toegeven: niemand van ons heeft zich ingezet, zoals hij zich had behoren in te zetten om de boze, ook in de politiek, te

Vervolg op pagina 12



Nieuwe Canada Savings Bonds

Veiligheid, direct inwisselbaar en een goede winst.

Nieuwe Canada Savings Bonds zijn een veilige, zekere investering. U kunt ze ieder moment inwisselen. En nu leveren ze een hogere rente op - 9.25% ieder jaar voor 7 jaren.

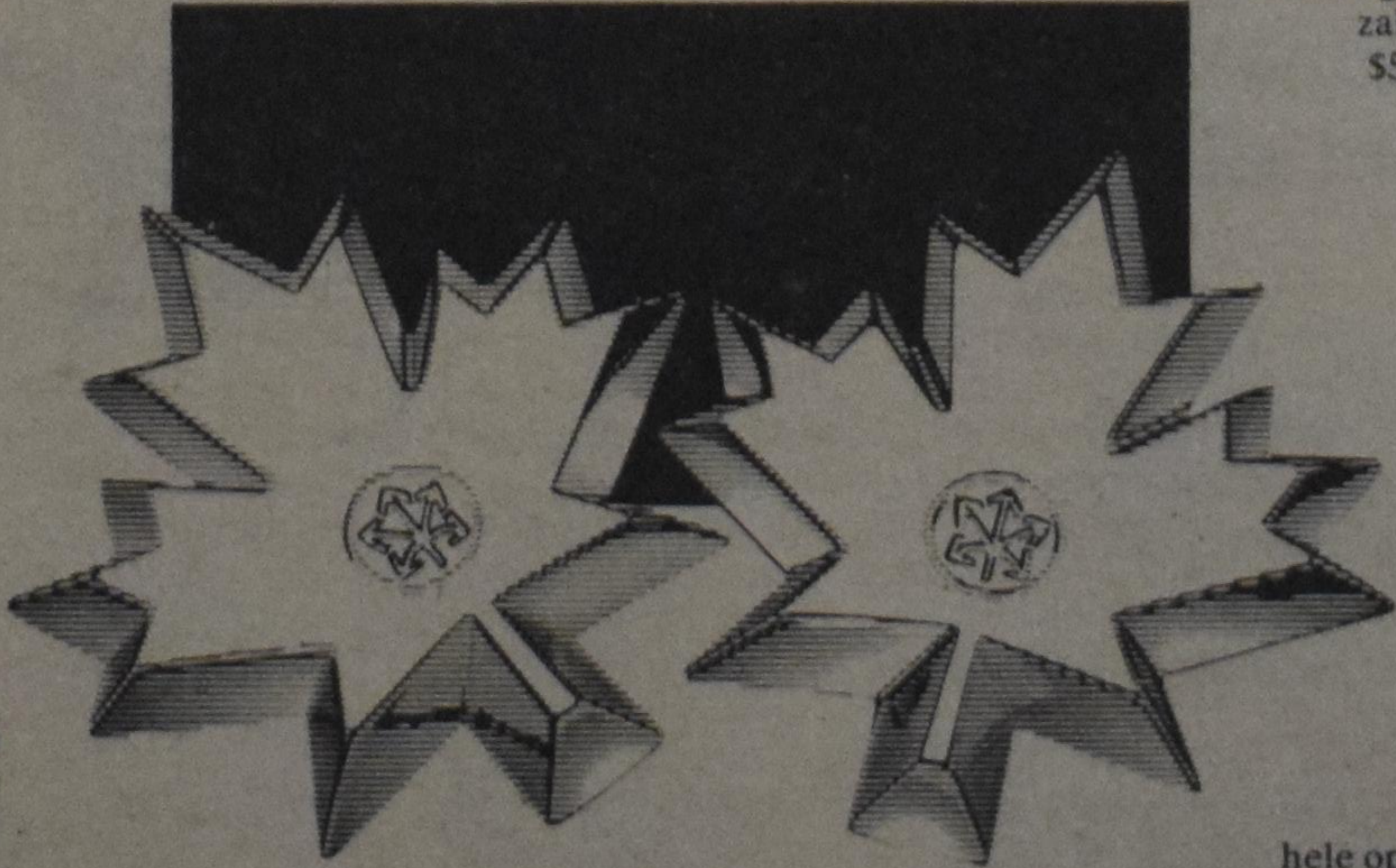
Alle kopers ontvangen de nieuwe rente, ook al hebben de aanvraagformulieren en de bondbewijzen de oude rente aangegeven. De nieuwe rente gaat in effect op 1 november tot de vervaldag in 1985.

De Regular Interest Bond

Als u een geregeld jaarinkomen wilt hebben van uw investering zal u de Regular Interest Bond aangaan, die ieder jaar op 1 november automatisch rente uitkeert. Als u bent zoals zovele bondbezitters zult u het voordeel van die directe storting waarderen. Met deze gemakkelijke keus wordt de rente rechtstreeks op uw chequings of savings account gestord. Vraag er naar als u uw nieuwe bonds koopt. U kunt de rente ook per cheque thuis gestuurd krijgen.

De Compound Interest Bond

Als u vermeerdering van uw spaargeld zoekt of een ouderdomsfonds, zult u de Compound Interest Bond kiezen, die rente op uw rente verdient na het eerste jaar tegen een gegarandeerde jaarlijkse koers van 9.25%.



9.25%
Ieder jaar voor 7 jaren

Een goede keuze
Compound Interest of Regular Interest

Zo groeit de waarde van een \$100 Bond:

Nov.1	Waarde	Nov.1	Waarde
1979	109.25	1983	155.63
1980	119.36	1984	170.03
1981	130.40	1985	185.76
1982	142.46		

De keus is aan u

U kunt de Regular Interest Bond voor contant geld kopen bij elke bank waar u zaken doet in waarden van \$300, \$500, \$1,000, \$5,000 en \$10,000.

De Compound Interest Bond kan worden gekocht met contant geld of met het gemakkelijke Maandelijkse Savings Plan in waarden te beginnen met \$100.

Een dubbele aankoop-limiet

U mag nieuwe Compound Savings Bonds kopen in diverse bedragen tot een limiet van \$30,000.

Bovendien mogen bezitters van "S24" en "SR" bonds de hele opbrengst van hun vervallen bonds in de nieuwe series herinvesteren.

Koop nu

Miljoenen Canadezen zullen weer Canada Savings Bonds kopen dit jaar. Bezoek dus uw bank, investeringsagent, trust company of credit union zo spoedig mogelijk en kies de bond die u past.

Doe het nu en vermijdt de drukte!

Radikaal Christendom

Vervolg van pagina 11

bestrijden! Christelijke radikaliteit in de politiek houdt in dat we de krachten tot ware vernieuwing, zoals de Bijbel dit voorschrijft, niet overschatten en de tegenkrachten, die het bestaande, het oude, dat slecht en rot is, willen handhaven, niet onderschatten. Het geheim van het christelijk geloof - ook in de politiek - is dit dat we onze afhankelijkheid van God m.b.t. alle levensproblemen (abortus, euthanasie) steeds meer gaan ervaren. De Bijbel moet ons richtsnoer zijn. Dan leer je het wel af om op maandag een andere levensstijl te vertonen dan die op zondag verkondigd wordt in de kerk.

Radikaal christelijk zijn betekent eerlijkheid. Zo'n christen heeft niet veel geduld met eigengemaakte vroomheid en een soort kerkelijkheid dat geen christendom is. Radikale veranderingen komen er alleen wanneer alle camouflage weggenomen wordt. Daar is de Heilige Geest voor nodig. Hij alleen kan ons van zonde overtuigen (vgl. John. 16:8). Het erge is dat we ons niet radikaal willen "laten overtuigen". Want dat betekent een totale afbraak van ons "oude" leven (2 Cor. 5:17).

Zo'n afbraak, zo'n levensverwoesting is een "verschrikkelijk ding", maar het moet indien we als "opnieuw geboren" kinderen Gods willen leven.

De zgn. nieuwe, radikale theologie van onze tijd laat het christen-zijn opgaan in een rijk zoals vele joden dat verwacht hadden tijdens Jezus omwandeling op aarde. 't Is een puur aardse, politieke gezondheid. Een radikaal christendom moet een radikaal "Bijbels" christendom zijn. Dan is het terzelfdertijd een blij, spontaan een dankbaar christendom. Als je werkelijk radikaal voor Christus wil leven dan wil je graag Zijn geboden onderhouden, dan heb je altijd maar weer een diep verlangen om tegen God te zeggen: "Heer, ik zal U volgen, waar U ook heen gaat". De vreugde van het echte christen-zijn horen we tot uitdrukking te brengen in Psalm 30: 12. De rouwklacht verandert in een reidans. Je wordt met blijdschap omgord. Ik has hierover: Dat is het leven van de kinderen Gods: ze zingen de wereld door, dat het een lieve lust is. Het heil des Heren is er immers te allen tijd? Is Christus niet gestorven en is Hij niet opgestaan?

Daarom zijn wij met blijdschap omgord".

Dus: blijf niet staan, durf het leven aan in Christus. Echt leven in je verkering, verlovings, je huwelijk, je arbeid, je verhouding met de ander kun je pas, wanneer je praktisch gelooft dat je betrokken bent in de wedergeboorte van hemel en aarde. Je behoort bij het volk van Gods keus.

Als de mensen in ons leven niet ontdekken wat een radikaal christendom moet zijn, dan ontdekken ze die nergens. Zo sta op tot de blijdschap van het geloof! Maak Gods Koninkrijk zichtbaar! Levenslustige, opbruinsende, ja, nu en dan zelfs ietwat luidruchtige Christenen hebben we nodig! Een duidelijke, bijbels radikale koers moeten we houden. Met een geweldig Evangelisch elan de wereld voor Christus blijven veroveren. "This is my Father's world" (dit is mijn Vaders wereld), zegt een Engels gezang. Zo is het.

Heerlijk is het om Gods Wet lief te hebben in de christelijke romantiek! Heerlijk is het om naar de kerk te gaan! Heerlijk is het om christelijke politiek te bedrijven! Heerlijk is het om te

dichten, te schrijven, te schilderen, te musiceren tot Gods eer! Heerlijk is het om Gods deugden te verkondigen! Heerlijk om transparant te zijn voor Gods liefde! Heerlijk om te zingen en

te springen voor de Heer! Wees radikaal! Wees christelijk! Weest christelijk! Wees radikaal! Tegen de revolutie - Het Evangelie

Belijdenis

Durf je in deze tijd nog "ja" te zeggen? Durf je belijden dat je bij God hoort? Durf je nog de belofte af te leggen dat je Hem zult vertrouwen op Zijn Woord?

Kun je 't verdragen, als de mensen spotten omdat de Bijbel toch al lang is achterhaald? omdat Gods Woord voor kindren is en zotten, omdat het Christendom volkomen heeft gefaald?

Geloof het niet, wanneer ze je vertellen dat God gestorven is of niet bestaat, en dat ook Christus je teleur zal stellen, en dat Zijn Kerk weldra verloren gaat.

Op elke weg zul je de Heer ontmoeten wanneer je werkelijk naar Hem verlangt. Zoek overal de sporen van Zijn voeten: Wie zoekt, die vindt. Wie bidden blijft, ontvangt.

Nel Benschop

De meeste cursussen om vooruit te komen zijn wettig, maar...

U moet weten wat Ontario doet om u te helpen te ontdekken welke dat niet zijn.

Mensen te onderwijzen om zichzelf te verbeteren is een goede business tegenwoordig. Omdat dergelijke cursussen en technieken een positieve invloed kunnen hebben op uw maatschappelijke leven en welzijn kunnen ze ook gebruikt worden om u te bedriegen en te exploiteren.

Cursussen die lange tijd gaan duren en veel geld gaan kosten zouden een contract moeten hebben dat door u getekend zou moeten worden.

Het contract is er om u te beschermen, door vast te stellen welk bedrag moet worden betaald en welke service zal worden verleend.

Dus voordat u een contract tekent moet u zich er van verzekeren dat uw belangen worden beschermd.

Pas op voor de Dream Merchant! [Droom verkoper]

Ontario's Ministry of Consumer and

Commercial Relations heeft een eenvoudig bulletin gepubliceerd dat:

- beschrijft enkele van de oneerlijke programma's
- vertelt hoe u ze kunt herkennen
- adviseert wat uw rechten zijn onder de Business Practices Act en The Consumer Protection Act
- somt op alle onderdelen die opgenomen

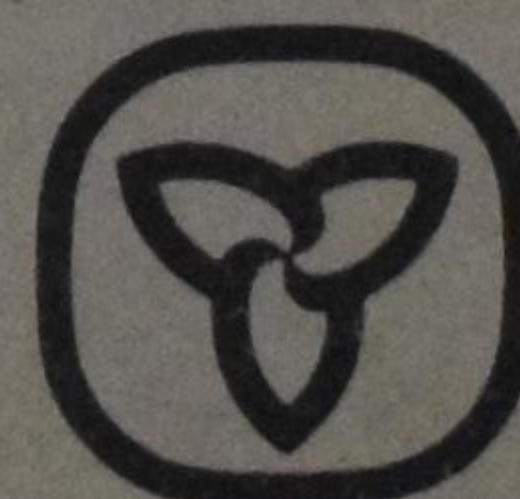


zouden moeten zijn in elk contract dat u tekent

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Voor een gratis bulletin, getiteld: "Beware the Dream Merchant Who Promises a New You" kunt u schrijven naar:

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Ministry of Consumer and
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Notes of Thanks

VAN STRALEN: We thank our children, relatives and friends for the many cards, flowers and gifts received to make our 40th Wedding Anniversary such a happy and joyous day. Above all we give thanks to God for giving us these many years together. Dirk & Jet Van Stralen, Acton, Ont.

Births

DAM: We, Hans and Hilda Dam give thanks to God for making all things well in the birth of our second daughter. She was born on Tuesday, October 17, 1978 and we've named her **DEBORAH (DEBBIE) ELAINE**. She's a little sister for Carolyn, second grandchild for Mr. & Mrs. John Veldman of Wellandport and the tenth for Mr. & Mrs. Clarence Dam of Fenwick. P.O. Fenwick, Ont. L0S 1C0.

FARENHORST: Conceived in the heart of God, long before his birth date, **BENJAMIN ANTHONY LOUIS** was born to us on October 8, 1978, a beautiful Sunday morning. Anco & Christine Farenhorst; Emberlee, Elineke, Christopher and Charity — R.R. #3, Owen Sound, Ont. Another grandchild for Mrs. D. Farenhorst and Dr. & Mrs. L. Praamsma.

HOGVEEN: We give thanks to the Lord for the safe arrival of our first child, a son, **JOSHUA HENRY**, born September 22, 1978. Proud parents are Henry and Sharon Hogeveen. First grandchild for Mr. & Mrs. Bert Strobosser of RR. #1, Jarvis and Mr. & Mrs. Andy Hogeveen of R.R. #4, Simcoe. First great-grandchild for Mrs. Henry Boer, R.R. #3, Simcoe. Fourteenth great-grandchild for Mr. & Mrs. Jurjen Hogeveen of R.R. #4, Simcoe. Fifth great-grandchild for Mrs. Henry Pennings of Sheffield. R.R. #5 Hagersville, Ont. N0A 1H0.

Marriages

STRUIK-VAN VLIET: Mr. & Mrs. John Van Vliet, Edmonton, Alta. and Mr. & Mrs. J.S. Paul Struik, Hamilton, Ont. invite you to share in the joy of the marriage uniting their children, **ALICE** and **RICK**. This celebration of love will be on Friday, November 10, 1978 at seven o'clock at the West End Chr. Ref. Church, Edmonton, Alta. We invite you to worship with us and witness their vows. If you are unable to attend, we ask your presence in thought and prayer. New address: 8522 - 143 Street, Edmonton, Alta. T5R 0N9.

Share your family news with the readers of Calvinist Contact

Anniversaries

"Our help is in the name of the Lord who made the heaven and the earth." Psalm 124:8
It is with much gratitude to God that I may share with my parents,
JAAP BEEKENKAMP
and
ARNOLDA WILLEMINA BEEKENKAMP - Van Wely

their 25th Anniversary on October 31, 1978. I thank and praise God for all the love and guidance He has sent my parents throughout these years and pray He will continue to give us many more years of happiness together as a family. Their daughter,
Alice Jaqueline Wilma
305 Springbrook Ave., Ancaster, Ont. L9G 3K9.

1953 October 30 1978
"O Praise the Lord, all ye nations: praise him, all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." Psalm 117.
It is with great joy that we celebrated with our parents,

ART and MARION BISSCHOP
(nee Roorda)
the occasion of their 25th Wedding Anniversary. May God bless them in the years to come. Their loving and thankful children:
Art G. Bisschop — Chatham
Gerald & Deborah Bisschop — Tilbury
Harry & Elizabeth Verburg Jr. — Chatham
Aileen Bisschop — Chatham
Wayne Bisschop — Chatham
Keith Bisschop — Chatham

1948 November 11 1978
Wedding Text: "Set me as a seal upon your heart, as a seal upon your arm....." Song of Solomon 8:6a.
On November 11, 1978, we hope to celebrate our parents' 30th Anniversary.

ALBERT and ANN LEFERINK
(nee Jagersma)
Mom & Dad: We thank God for this special day and that we can all celebrate it together. We hope that God will continue to bless you in the years to come. Congratulations!!
Their children:
Ryan & Renee Huizenga — Jarvis
John & Diane Leferink — Limehouse
Hank & Ria Leferink — Ballinafad
Bert & Janet Leferink — Limehouse
Alex & Ada Koeslag — Acton
Wayne — at home
Tim — at home
and 11 grandchildren.
Home address: R.R.#1, Georgetown, Ont.

Oostzaan Kingston, Ont.
1953 November 18 1978
With joy and thankfulness we hope to celebrate, on November 18, 1978 with our parents and grandparents,
WILLIAM & GRACE VAN NIEDEK
(nee Huyser)

their 25th Wedding Anniversary.
"The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." (Ps. 121:8) was their wedding text. May God continue to bless and keep them in His care. Their thankful children and grandchildren,
Rita & Richard Gainford; **Ricky, Jeffery** — Sydenham, Ont.
Casey Van Niedeck & Jan Frew
Patricia Robert
Lorraine
Open house, Saturday, November 18, 3-6 at home.
654 Milford Dr., Bayridge, Kingston, K7M 6B3, Ont.

Anniversaries

's Gravenzande Frankford
1938 November 9 1978
With joy and thanksgiving to God we congratulate and celebrate with our parents and grandparents,
DIRK and MIES VREUGDENHIL
(nee Vannieuwerkerk)

on the happy occasion of their 40th Wedding Anniversary.
Adrian & Trudie — Frankford
Lenie & Henry Rhebergen — Baltimore
Marien & Anne — Trenton
Frank & Doris — Frankford
Harry & Bettie — Dunnville
John & Arlene — Blackfalds, Alta.
Dick & Pieta — Oshawa
Gordon & Marilyn — Wooler
Marie Ann & Dick Lammers — Frankford
and 30 grandchildren.
Open house will be held Saturday, November 11, from 3-5 p.m. in the Fellowship Hall, Christian Reformed Church, Trenton, Ont. D.V. Home address: R.R. #3, Frankford, Ont. K0K 2C0.

Obituaries

We mourn in sympathy with **Luanne Bakelaar** (nee Lavergne) and with the bereaved family for
JOHN BAKELAAR, B.Sc., B.Ed.
who at the age of 25, after a lengthy illness died on October 23, 1978 in Kitchener, Ont. "For to me to live is Christ and to die is gain." Phil. 1:21.
The congregation and council of the Waterloo Christian Reformed Church.

Psalm 84:2
On Sunday, October 22, 1978, it pleased the Lord to take unto Himself suddenly our beloved wife, mother and grandmother at age 56
MAY KOOT (nee Van Zeumeren)

Wife of Peter Koot.
Children:
H. Peter & Corrie Koot
John & Evelyn Koot
Brent & Jan Koot
Anita Koot
Allan Koot
and 4 grandchildren.
Home address: 2304-20th St. S., Lethbridge, Alta. T1K 2G9.

Real Estate

Feed Mill

Turkey barn 40' x 200' x 2 storey. Turkey quota 728,000 lbs. At regular price 16,000 lbs. Space for 16 pens of pigs 10' x 14', 4 farrowing rooms 22' x 24', 64 finishing pens 5' x 14'. Makes 3,000 - 3,600 pigs a year. There is also a feed mill. Phone Fred W. Bray, Real Estate Broker at

416-389-0344

Broiler Farm

Niagara Peninsula location. 29 acres, 2 chicken barns. 14000 basic broiler quota. One barn to house 125 pigs. Good 3 bedroom home. Gas well owned. Good potential for expansion. Owner retiring for health reasons. Exclusive with Century 21, G.J. Berkhout Real Estate Ltd. Call Frank Groeneveld for details (416) 892-2632, 892-6018.

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Near Christian High and Grade schools. Located in center of Niagara Peninsula. Including large 3 bdrm. living area for owners. Established business for 28 years. Owners must sell due to health reasons. Owner will assist in excellent financing to your needs. For further details, write or call:
Kees Van Leeuwen
PACKHAM REAL ESTATE LIMITED, REALTOR
132 Main Street East,
Grimsby, Ont. 945-9251
or res. 945-3233

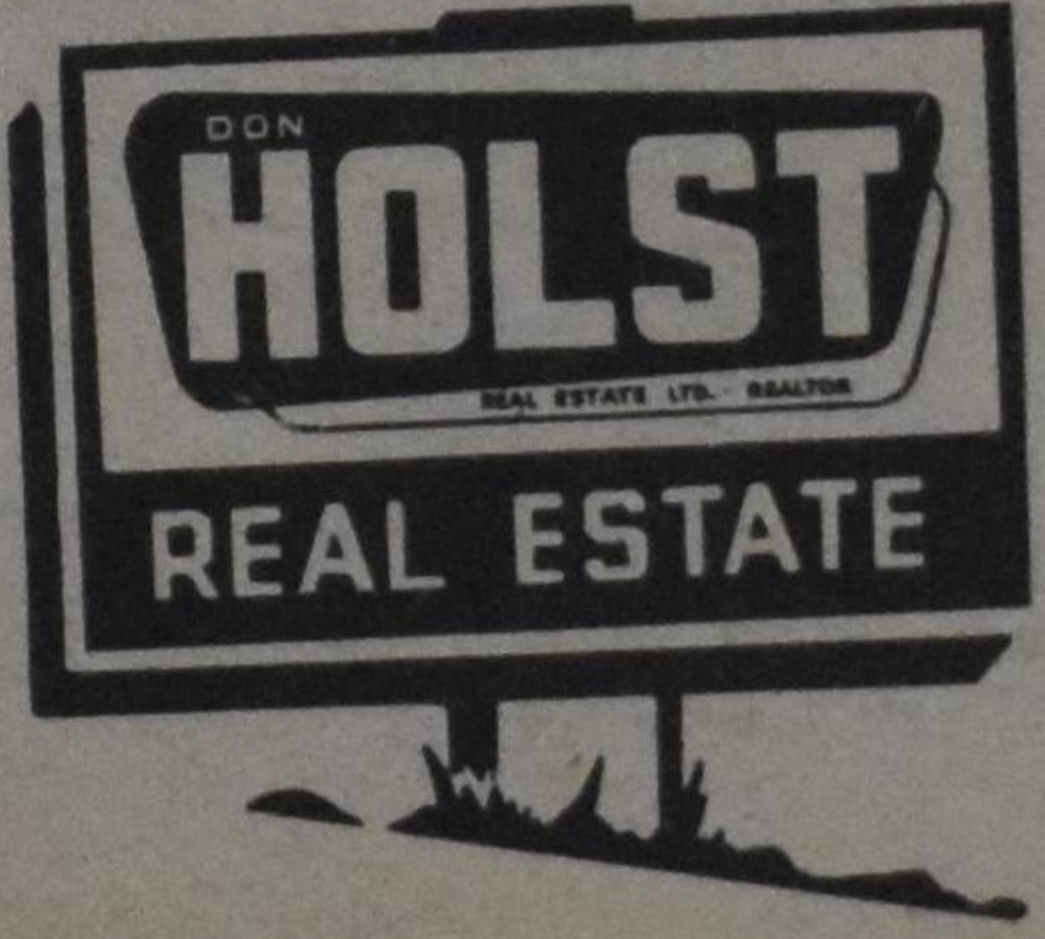
Real Estate

Farms for Sale

\$325,000.00 Cash crop and Hogs (287 acres). Self draining Harriston loam. 65 acres bush & pasture. Pig barn, pole type 40 x 98, liquid tank. New steel shed, attached workshop. Harvestore silo 20 x 60. Feed grinder. Mixmill. Concentrate bin. Highway location. 5 bedroom brick home, modern throughout. Oil hot water heating. Contact Albert Carson, Listowel, 519-291-4241.

\$385,000.00 Beef set-up (388 acres) 2 barns, 2 houses. New Imp. shed. Finishing barn. 2 silos. Grain storage. Concentrate bin. Double cemented yards. Handle 250 head cattle. Push button feeding. Second barn will handle 150 Fedder calves. River. Highway location. Contact Elaine Carson, Listowel 519-291-4241.

\$235,000.00 Large F.C.C. Mortgage. Beef and Dairy (150 acres). Beef barn 90 x 200. Power manger. New dairy barn 60 ties. Milk house. Bulk cooler. New Imp. shed. 3 silos. Large 2 storey brick home. Oil furnace. Milk quota and cows available. Contact Albert Carson, Listowel 519-291-4241.



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We have several other layers, broilers and turkey operations across Ontario.

For more details call **Keith Miller**.
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Dunnville, Ont.
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Young person on dairy farm needed. Live in. Please contact: C. Van Baren, R.R. #2, Lynden, Ont. L0R 1T0. Phone 416-648-1449.

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Misc.

The Immanuel Christian School Society of Aylmer

Ontario, kindly requests the co-operation of its former principals, teachers and society members in the collection of **any material** (samples of school work, pictures, old report cards etc.) that could be used in the making of its

Memory Book

celebrating its 25 years of operation. All materials will be returned upon request. Please forward all materials and correspondence to: Mrs. R. Saarloos, 91 Moore Ave., Aylmer, Ontario N5H 2Z8.

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SEND US YOUR

Seasons Greetings soon.

Deadline November 30.

CORRECTION

The advertisement "An Invitation to a Christian College" on pages 10 and 11 of last week's issue (Oct. 27) listed thirteen of the fourteen nominees for positions on the Ontario Christian College Association (OCCA) Board. Rev. John Zantingh's name was inadvertently omitted. He is presently vice-president of the Board and serves as pastor of Calvin Chr. Ref. Church in Dundas, Ont.

The OCCA

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John Knox Christian School
1844 Lakeshore Rd. W.
Clarkson, Ontario

will hold its

Annual bazaar

on Saturday, November 18, 1978

12:30 lunch 2:30 bazaar
2:00 children's 4:30 supper
fashion show 7:00 auction sale

Further attractions are: Kiddies Korner, preserves, flowers, plants, sewing and knitting, art work, game room, applehead dolls, herring stand, white elephant table, bake sale, vegetables and groceries.

Tea room open from 12:30 - 10:00 p.m.

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LET'S PLAY CHESS

Editor: Pete Lay

by Correspondence
1979

Ten contestants have entered the Seventh Annual Calvinist Contact Chess Championship. They have been divided into three semi-final groups. Each contestant should have received at least one game score sheet and two personal scoresheets.

Group A: G. Otten, Beamsville, Ont.; B. Cooke, Prospect Park, N.J. U.S.A.; A. De Weerd, Weyburn, Sask.

Group B: J. Vander Geest, St. Thomas, Ont.; B. Dikland, Brockville, Ont.; A.J. Klein, Burlington, Ont.

Group C: K. Amsinga, Strathroy, Ont.; P.W. Lamain, Trenton, Ont.; J. Eisen, Renfrew, Ont.; W.L. Boer, Simcoe, Ont.

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game scoresheet, it cannot be changed.
2. You must send a move within 2 days of receiving your opponent's move. If you can't because of holidays or illness etc., send a note instead. Any complaints regarding breaking of this rule must be accompanied by the postmark date and the actual received date of four consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness the game will be defaulted.
3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.
4. You may consult any book, but no other person.
5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.
6. Tie-breaking will be decided on the least number of moves played in all the games.
7. Games not finished by June 30, 1980 will be judged.
8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1979 correspondence games!

25th Anniversary celebrations
The Guelph Reformed Church

extends a warm invitation to all former members and friends
to join in our celebrations.

Reunion celebration: Friday, Nov. 24th at 7:30 p.m. Guest
speaker, Rev. H. van Essen. Time will be given to delegates.

Thanksgiving anniversary service: Sunday, Nov. 26th, 10:30
a.m. with former pastor Rev. H. Kolenbrander and evening
service at 7:30 p.m. with former pastor Rev. W. van den
Berg.

Place: 79 Speedvale Ave. E.

The Committee



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Calendar of EVENTS

- Nov. 4 AACS annual meeting, 229 College St., Toronto, 1 p.m. followed by inaugural lecture of Dr. George Vandervelde, 4 p.m. on "Theology: From queen of sciences to handmaiden faith", at Knox College Chapel, 59 St. George St., Toronto.
- Nov. 11 Lakewood Christian Conference Grounds will hold its annual meeting at Sarnia 2nd C.R.C. Business meeting at 2:00 p.m., banquet at 5:30 p.m. Guest speaker Mr. Bill Lenters.
- Nov. 17 "The Torchman" and "The Selkirks" perform in the Burlington Chr. Ref. Church at 8:00 p.m.
- Nov. 17 Performance of the comedy, "Lavender and Old Lace", by the Dutch-Canadian Drama Club of Bowmanville at Pine Crest School, Bloomfield, Ont., at 8 p.m.
- Nov. 18 Annual membership meeting of OCCA, to be held in Hamilton District Christian High School, beginning at 1 p.m. The keynote speaker will be President B.J. Haan of Dordt College: "Toward the Making of a Christian College."

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Nov. 10	Nov. 8	Nov. 6 (noon)	Nov. 3 (noon)
Nov. 17	Nov. 15	Nov. 13 (noon)	Nov. 10 (noon)
Nov. 24	Nov. 22	Nov. 20 (noon)	Nov. 17 (noon)

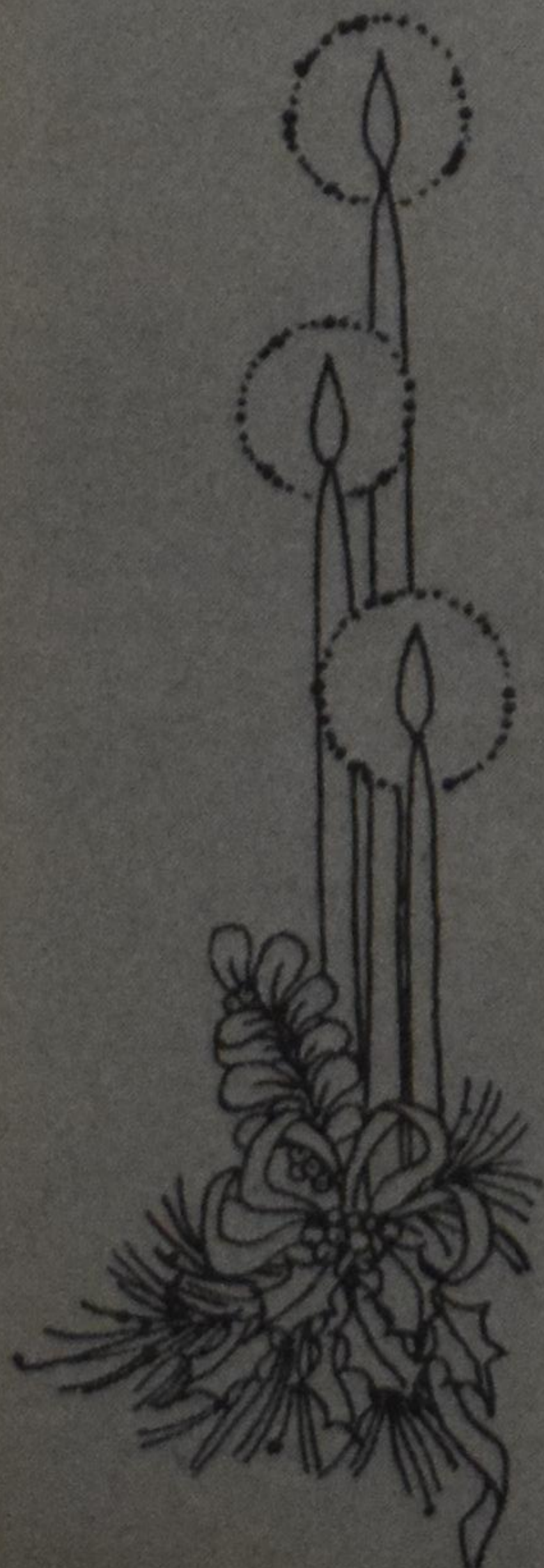
Books

Christmas is coming!

Calvinist Contact's annual Christmas edition will get out in the mail on December 8. That might seem early to you but with our postal system being what it is, we thought it good to get our Christmas issue out into the mail on time so that you will receive it by Christmas.

All season's greetings and other advertisements should be in our hands by November 30. Your family season's greetings will cost the same as last year — \$6.00.

Write us today, or phone us at (416) 682-5614.



Missionary efforts will not advance the second coming

Wake Up, My People, by Kenneth Bolton. Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario, Canada, M4Y 2J6; 87 pages; price \$2.75 p.b. Reviewed by Rev. Johan D. Tangelder.

Rev. Kenneth Bolton is a Canadian churchman with a greatly varied career. He has been a member of the Ontario Provincial Legislature, a missionary in the Winward Islands, chaplain and professor of Pastoral Studies in the University of Western Ontario, parish priest and archdeacon.

The title of Rev. Bolton's book comes from his experience as a missionary. It is a title of a hymn very often requested by the West Indians. The author says: "The message is not only that we, who are God's people should wake up, but that we should come awake to the needs of others. The call is that we should promise to do our best to change the future, 'to change tomorrow.'" (p. 12)

Rev. Bolton calls for a new understanding of mission. "It must no longer be seen as a matter of going abroad to solve the problems of others by changing their lifestyle. We need to look at our own way of life and inquire how much we are the

authors of some of the problems which other parts of the world are facing." (p. 12) He also pleads for a renewal movement. We must be realistic. The times are serious. Millions are starving "while others destroy their health by various forms of gluttony." (p. 21)

Aid must be given to the needy. "I am unalterably convinced," he says, "that a follower of Christ must make an honest and searching assessment of his financial responsibility to endorse Christian and other life-supporting enterprises." (p. 56) The church must also be politically involved. He says: "Christians must be vocal and active against radical discrimination, intolerance, false arrest, torture and every violation of human rights and dignity. Such involvement will be unpopular and costly, but the Christian vocation is to faithfulness not popularity, and grace is not cheap." (p. 66)

All around the world people are hurting. God's people need to respond. Rev. Bolton's call for an awakening is timely. Yet I have some questions about his message. Can we usher in the kingdom through human effort? "We should be able to recognize the impertinence of our praying for the kingdom of God," says the

author, "without willing to engage actively and obediently in the struggle to bring about the fulfilment of that prayer." (p. 33) We live in the in-between times. The King is coming! And while we are waiting for Him, we are commanded to be faithful, just and compassionate stewards of God's world. This emphasis shouldn't be lacking in a book on the Christian's social responsibility.

Furthermore, Rev. Bolton limits his call to an awakening to Christians of his own persuasion. The two chapters on Baptism (pp. 45ff.) and the Eucharist (pp. 77ff.) teach the incarnational theology of Anglo-Catholicism.

I share Rev. Bolton's deep concern for the great needs of our times. But I cannot share the theological perspective from which he seeks to meet these needs.

Required reading for marriage partners, veterans and newlyweds

The Acts of Marriage, a Christian Guide to Sexual Love by Tim and Beverly LaHaye; a Bantam book published by arrangement with The Zondervan Corporation; 296 pages. Reviewed by Ineke Parlevliet.

There are many books about sexual love on the market and among them are several christian ones. However, **The Acts of Marriage** is by knowledge one of the most complete ones which is written from a Christian point of view. It is a very open and practical book that does not beat about the bush, but which tries to give honest answers to many so called "awkward" questions related to sexual intercourse, love making, family planning, sex education, sexual problems, diseases etc. It describes in detail the male and female reproductive organs, their tasks and meaning. A most practical book.

But it is much more than that. The hinge on which the whole book pivots is the sanctity of sex, designed by God for the procreation and enjoyment of man, and to be experienced by marriage partners in a mutual feeling of love, understanding and almost sacred intimacy.

For twenty-eight years the husband-and-wife authors have been deeply involved in marriage counselling and ministry. They know that many marriages fail because of a variety of problems which very often are related to a lack of sexual knowledge, to a lack of realizing the partner's needs, and an unawareness of the Biblical mandate to be of one flesh or to the fear that sex and sin somehow always belong together.

Tim and Beverley LaHaye like to see a marriage work, because God wants it to work. Therefore they like to share a wealth of experiences and insights with

married couples or with brides and grooms-to-be in order to help them in making their marriage a Christ-centered marriage in which also the enjoyment of sex plays such an important role. The last sixty pages of the book deal with a variety of questions which many people wouldn't dare to ask aloud while they are anxious to receive an answer. Well, it's all in this book.

Since the LaHayes deal with so many different aspects of the act of marriage and its meaning and consequences, one cannot expect an indepth study of topics like abortion, homosexuality, family planning etc. The book would be three times its size. Yet, they are included in the book, be it rather briefly.

Reading the book, I was at times halted by passages like: "... and the couple realized their sins, went on their knees and confessed them and prayerfully mended their ways. Soon their relationship improved." My first reaction was: That's too smooth. In real life things aren't that simple. You can't change people overnight. True. But God can! Overnight or over "months", that doesn't matter. Prayer is indeed a mighty weapon. We often think too big of the problems and too small of God instead of visa versa.

It is a good book. A helpful book for people who plan to get married, but also not in the least less helpful to married veterans! Get hold of a copy. It's a good investment.

Children don't stumble onto good books by themselves; they must be introduced to the wonder of words put together in such a way that they spin out pure joy and magic. Gladys Hunt in *Honey for a Child's Heart*.

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NEW

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CORRECTION: The discount price in Christian Bookstore advertisement should have read 5%, instead of 50%. Our apologies for the inconvenience it might have caused.

Books

The historic place of the Canadian churches

Religion and Culture in Canada/Religion et Culture au Canada. ed. Peter Slater; published by the Canadian Corporation for Studies in Religion (CCSR), 1977; 568 pages; price: \$7.50. Reviewed by Rev. J. Bolt.

One of the distinctive features of North American Universities is the fact that they have departments of **religious studies** rather than **theological** faculties affiliated with particular religious traditions as the European Universities do. These departments attempt to deal non-confessionally and scientifically with religion as a historical and social phenomenon. Consequently a historical and sociological approach to reli-

gion characterizes these departments.

This volume is a collection of essays by members of the Canadian Society for the Study of Religion. It may be regarded as typical of the kind of scientific approach to religion that is found in most Canadian University departments of religion.

The most illuminating essays, for me, were the four essays on Canadian identity, and nationalism; particularly Antonio R. Gualtieri's "Towards a Theological Perspective on Nationalism." He stresses the importance of history and society in God's dealing with mankind and provides us with a useful biblical-theological perspective for a wholesome (not idolatrous) nationalism.

John Webster Grant's historical essay on the role of the church in forming the national character of Canada and Keith Clifford's essay on the crisis of a Christian vision of Canada in a pluralistic society are also very helpful and necessary reading for all who are concerned about providing a Christian transforming presence in Canadian Society.

What this collection of essays did for me was to reinforce my conviction of the necessity for us as Reformed Christians to become better acquainted with the history of Christianity and the past and present role of the Church in Canadian life. If we neglect to do this we cannot be effective witnesses in our Canadian society.

A fresh look at the nature of the church

I Believe in the Church, by David Watson; published by Hodder and Stoughton, London, 1978; 368 pages; price: \$9.95. Reviewed by Rev. J. Bolt.

According to the author, David Watson, "This has been the most difficult book I have yet written." This is not surprising in view of the immensity and difficulty of the subject and in view of the countless books written on the subject of the church recently.

This is one of the few excellent ones. It creatively deals with important biblical themes such as the Kingdom of God, Body of Christ, People of God, Bride of Christ and Building of God; is thoroughly realistic and down to

earth (what works for one may not work for another); is thorough in dealing with the many issues that face the church in its self-understanding; and is both solidly biblical and eminently practical. Key distinctive features are Watson's emphasis upon the role of "extended households" in the church, shared leadership and ministry, the importance of joyful celebration including the role of art, drama and dance, and distinctive Christian life-style as sharing. Hardly new or original concepts but all dealt with in a fresh and creative way.

Although Watson's discussion of women in the ministry of the church is not entirely clear (perhaps reflecting the complexity of

the issue?) since he favours the ordination of women and approves of women as elders "although coming under the primary authority of a presiding male elder" (p. 282). This interesting wrinkle may be in accord with Anglican church policy but it is in conflict with article 95 of the Christian Reformed Church Order which clearly states that "no office-bearer shall lord it over another office-bearer."

Watson's style is popular and easy to read. Individuals or study groups who wish to take a closer look at the nature and ministry of the church will find this volume very helpful. The price, however, is outrageous for a popular paperback.

The "Who's Who" of oil industry

The Control of Oil, John M. Blair, N.Y.; published by Vintage Books, 1978; 441 pages; price: \$4.95. Reviewed by Dick Broer.

Ever wondered what to believe when you read about oil shortages in one news article and then about supertankers being used as storage vessels for surpluses? There are other interesting questions: how did O.P.E.C. become powerful in 1973 since earlier attempts at cartel pricing failed? Can North-America achieve self-sufficiency in oil by developing tar sands and oil shale? Are the major oil companies as powerful as some believe they are?

This book goes a long way in making sense out of the many news articles and commentaries to which we are exposed. The author uses an historical framework and a U.S. perspective to give a very readable account of the state of the oil industry up to 1976. He suggests that O.P.E.C. could not have enforced the four-fold increase in crude oil prices in 1973 without the help of the major oil companies. The major companies have been controlling the supply of oil for the past 50 years with a high degree of success. The book explains how this was done. One important method was to prevent new fields coming on stream. For twenty years oil fields in Iraq were not developed; if they had produced there would have been a glut causing prices to drop. Prices did drop when Libya started to produce in the 1960's but by the early

1970's Libya was safely in the Cartel's fold. Similar tactics were used at the marketing end; the book offers excellent examples supported by revealing, documented evidence. Some of the evidence was obtained directly from oil company sources through U.S. congressional committees such as the Sub-Committee on Multi-National Corporations.

The author devotes the last one hundred pages of his book on solutions to price fixing, developing oil shale, and various conservation programs which could be implemented. Whereas the first part of the book is informative and authoritative the last part lacks the credibility necessary to convince governments and the public on which programs it ought to pursue and support. There is no sustained attempt to focus on the use of oil in the light of stewardship. Nevertheless the first three hundred pages more than make up for the weakness in the last part.

I recommend the book to anyone who wants to know who the seven sisters are and what they have been up to during the past 50 years. The book sheds light on issues which are important today. We cannot responsibly continue to plead ignorance.

NOTE: The article "The Revolution in Quebec" which appeared in last week's issue (Oct. 27th) was written by Rev. Martin D. Geleynse of the First Christian Reformed Church of Montreal. His name was omitted from the article.

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